









THE  
OFFICE OF THE  
ATTORNEY GENERAL  
STATE OF NEW YORK  
ALBANY

**Notes**  
**CSB**



1-1-00



NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB

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v.30



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THEY IN THOSE OF THE  
OF WHICH NO RECORDS  
IN HISTORY — LIKE THE  
AND, WHICH WOULD BE

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1894



1894

CONSTITUTIONS  
of the Congregation of  
Priests of Saint Basil  
1863, 1894, 1898, 1913





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1. The following are the names of the persons who have been elected to the office of Mayor of the City of New York for the year 1895.

2. The following are the names of the persons who have been elected to the office of Alderman of the City of New York for the year 1895.

1.	John A. B. Smith	1895
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100.	John A. B. Smith	1895

3. The following are the names of the persons who have been elected to the office of Councilman of the City of New York for the year 1895.



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# CONSTITUTIONES

## Societatis Presbyterorum S. Basilii

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### PARS PRIMA

#### Caput I - De Societatis fine

1. Societas Presbyterorum Sancti Basilii est pia consociatio quae hunc finem "primarium" sibi proponit ut sua ipsius membra in via perfectionis dirigat; finem autem "secundarium" ut salutem procuret animarum, praesertim in informandis ad pietatem, literas ac scientias adolescentulis; insuper sacerdotalia ministeria, cujuscumque sint generis, amplectitur, dummodo vitae communi non repugnent.
2. Speciales patroni sunt: B.V. Maria, S. Joseph, S. Basilius et S. Franciscus Assisiensis.

#### Caput II - De Novitiatu

3. Unaquaeque provincia nostrae Societatis suum habet novitiatum; ideoque candidati linguae anglicae et germanicae novitiatum provinciae canadensis; alii autem novitiatum provinciae gallicae ingrediantur. (Decr. S.C. de Re. diei 28 Julii 1910).

# EXHIBITION

Exhibition of the ...

...

## Part I - ...

...

...

## Part II - ...

...



## 4. Ad Novitiatum non admittuntur:

1.) Qui infirmitatibus corporalibus laborant ita ut ad Instituti opera exercenda inepti existant. Itaque postulantes, antequam admittantur, secretos morbos vel infirmitates quibus forte sunt afflicti revelare tenentur ne deinceps certo, etiam post emissa vota perpetua, excludantur, eo ipso quod ea celaverunt, quorum cognitio Instituto valde referebat.

2.) moribus infames;

3.) ii qui vel quorum pater et mater inhonestam exercuere professionem;

4.) aere alieno gravati, qui solvendo impares sint;

5.) illegitimi non rite legitimati;

6.) ii quos ingenii defectus ineptos ad status nostri munia recte implenda;

7.) Juxta Decretum "Ecclesia Christi"  
a) qui e collegiis etiam laicis ob inhonestos mores vel ob alia crimina expulsi sunt; b) qui a seminariis et collegiis Ecclesiasticis vel religiosis quacumque ratione dimissi sunt; c) qui sive ut professi sive ut novitii ab alio ordine vel Congregatione religiosa dimissi sunt, vel si professi dispensationem votorum obtinuerunt; d) qui jam admissi sive ut professi sive ut novitii in novam provinciam Instituti et ab ea dimissi, in eadem vel aliam Instituti provinciam recipi nituntur.





5. Ut primum quis admitti postulat,  
Magistro novitiorum cura incumbit disquirendi de pietate, indole, intellectu et moribus postulantis. De moribus ejus constat e litteris testimonialibus Ordinarii tum loci, a quo postulans oriundus est, tum locorum in quibus, postquam decimum quintum attingit annum, diutius anno commoratus est. Praeter illa documenta, Magister Novitiorum exigit actum et nativitatis et baptismi utriusque rei fidem facientem; petit insuper testimonia scripta tum a parrocho postulantis, tum a superioribus domorum, in quibus vicissim fuit postulans institutus vel adhibitus. Si postulans jam est clericus, debet etiam ordinationis litteras proferre. Tum Magister Novitiorum suam ad Moderatorem provinciae de postulante relationem mittit.
6. Postulans, vixdum Novitiatum ingressus, examinatur de ingenii habilitate; quae probatio si bene successerit, accipit Constitutionum librum ut vitae, ad quam se vocatum putat, commoda et officia perpendere possit. Sic probatus decem dierum secessum incipit, intra quos totius antea vitae peccata confitetur, nisi ejus confessario aliter visum fuerit.
7. Qui semel Novitius admissus est ecclesiastico habitu induitur. Novitiatus unus anni est. Hunc eundem Novitiatum agentes degunt in domo se-



parata sub regimine Magistri a quo ad pietatem et vitam religiosam informantur.

8. Non requiritur a Novitiis ut jam ab introitu sint perfecti, sed ut magno animo ad perfectionem intendant. Ad observandam regulam, ad obediendum praepositis suis, ad subiiciendum suum proprium judicium, ad contemnendum saeculum, ad magni aestimandum quod unice necessarium est, nempe suam salutem et salutem animarum, instituentur. Dominum nostrum Jesum Christum et piissimam ejus Matrem peramanter colere assuescent. Peculiaribus aliquot devotionibus piisque exercitiis, cum licentia directorum, indulgere poterunt, hanc autem licentiam directores non dabunt indiscriminatim, sed prudenter.

9. Juxta Decretum S. Congregationis Religiosorum diei 27 Augusti 1910, novitii, studiis literarum et scientiarum, durante novitiatu, in ea mensura operam navare poterunt, quae in praedicto Decreto statuta fuit.

10. Si Novitius post elapsam annum ad professionem non admittitur, dimittatur e Societate, non tamen antequam Moderator generalis de circumstantiis dimissionis per Provincialem certior factus rem protulerit ad suum Consilium, quocum statuet et pronuntiabit.





11. Anno Novitiatus expleto, Novitius quisque vota in Societate usitata temporalia scilicet Castitatis, Obedientiae et hujusmodi Paupertatis, de qua in loco suo dicetur, emittit, sed ad unum modo annum. Exacto hoc anno, eadem iterum ad alterum annum vota renovat, iterumque sequenti tertio anno, donec, ad subdiaconatum vocatus, ea tandem, simplicia nunc etiam, sed in perpetuum emittat, juxta Decretum S. Cong. Ep. et Reg. die 4 Novembris 1892. Ab hac die membrum fit Societatis et iisdem facultatibus, eodem jure quo majores natu consodales, fruitur. Elapso tamen post emissa temporalia vota tirennio, ea renovare potest sodalis donec ad subdiaconatum evehatur. Tunc vota perpetua erunt ei emittenda.

12. Qui vero ante Novitiatum jam sacris est initiatus, post tirennium probationis, emittit vota perpetua.

### Caput III - De obligatione tendendi ad perfectionem.

13. Qui vocati sunt ad salutem communem via operandam, Dei et Ecclesiae mandata observare debent. Qui vero eodem et quidem per viam breviorem tutioremque a Deo vocantur, evangelica insuper consilia, in quibus consistit perfectio, tenentur amplecti. Propterea multi homines, relicto saeculo, sese vitae religiosae dederunt, et revera,

It is a very common mistake to suppose that the  
 Lithograph is a new invention. It is not. It is  
 an old one, and has been known for many years.  
 The first Lithograph was made in 1796, by  
 Alois Senefelder, a German. He was a chemist,  
 and was engaged in the manufacture of soap.  
 He was one day in his laboratory, and was  
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quam se ultro votis religionis semel adstrinxerunt, obligationem contraxerunt ad perfectionem semper et ubique tendendi. Inde fit ut consilia, quae pro saecularibus vim tantum consilii habent, pro religiosis vere sint mandata; quinimo media sunt tantummodo ista consilia, finis vero sublimior. Quemadmodum enim viator omni cura sese expedit quo maturius ad itineris sui terminum perveniat, sic Religiosus omni vincula rumpit et omnes terrenos affectus, quo magis Deo per charitatem adhaereat. Hic unus finis ad quem religiosi omnes tendere debent.

14. Deus autem qui sua opera infinite voluit variare, qui stellam a stella claritate distinxit, qui ab unaquaque arbore eum requirit fructum, a nostra Societate videtur exposcere ut, per suas ipsius Constitutiones, per consuetudines, per varias denique exercitationes quas, bene juvante Providentia, paulatim sibi indidit, peculiari quodam modo, membra sua sanctificet.

#### Caput IV - De votorum utilitate.

15. Quisquis portam habet sibi apertam qua possit aufugere, magno in periculo versatur abstinendi ab incoeptis et prima tentatione victus, a fratribus suis discedendi, qui autem in perpetuam libertatem suam devinxit, ille facilius





et integrius sese devovet Societati  
cujus membrum est.

16. Perpetuitas votorum implicat pacti-  
tionem religiosum inter et Socie-  
tatem in qua religiosus professus est.  
Quae pactio nequit abrogari nisi in  
casibus a Constitutionibus aut jure  
canonico praevisis, nec quisquam con-  
tractas inde obligationes solvere valet,  
nisi Summus Pontifex, vi suae supremae  
auctoritatis.

17. Grata nobis et sacra semper mane-  
ant, etsi nos validis coerceant  
vinculis, vota illa quae primum nos  
nostro in loco retinent, nostras omnes  
fugant de futuro sollicitudines, a  
nostra nos inconstantia vindicant, nec-  
non a tam multis periculis in quae  
decidere solet ille qui a vocatione  
sua declinavit; quae de inde potissimum  
efficient ut in nostra Societate tra-  
ditiones bonae perpetuentur, peritissimi  
in ea multiplicentur viri, et velut in  
familia bene morata remaneat inter  
ipsius membra indissociabilis unitas;  
quae demum superioribus suam agendi  
libertatem plenam, rebus gerendis suum  
ordinem, suum tandem aequalibus cursum  
maxime confirmant.

18. Quum de votis observandis agitur  
aut de colendis virtutibus quae ad  
vota proxime spectant, ne satis habeamus  
quod a Constitutionibus praescriptum est;



sed hoc quoque studeamus peragere quod apud optimos auctores legimus, de Paupertate, de Castitate et Obedientia, et hos sanctos aemulemur religiosos de quibus singulis dicere posses: Pingebat actibus paginam quam legerat.

### Caput V - De votis in nostra Societate

19. Quum, Divina Providentia, quantum licet interpretari, ad instituendam juventutem, maxime leviticam, nos vocaret, quodam voluit consilio, cujus nonnihil apparet aliis in Institutis non admodum nostro absimilibus, nos esse clero saeculari conterminos et eosdem fere mores gerere, ut exempla institutaquae nostra ea forent, quae possent discipuli nostri imitari. Ideo forsitan longos degimus annos ab omni voto liberi et nunc adhuc paupertatem nonnisi imperfectam vovemus. Vota autem, qualia nunc solemus emittere, et praesentes istae Constitutiones, dummodo ea observemus fideliter, sat superque valent, ut floreat semper Societas, habeatque ab aetate ad aetatem, viros conspicuos eadem abnegatione, eodem sacerdotali studio, eodem animo quibus nostri excelluere patres.

### Caput VI - De Professione

20. Unusquisque e sodalibus per professionem multas contrahit obligationes, scilicet:





1) Ut totum suum tempus, ingenii quidquid habet, quidquid valetudinis, et vitam etiam in Societate consumat ad Majorem Dei Gloriam;

2) Ut religiose has praesentes Constitutiones observet;

3) Ut Superiori patefaciat omnia quae ratus erit aut sodalium aut Societatis bono nocituro;

4) Ut nullum cum externis praesertimque diversi sexus personis, sive per litteras, sive alio modo, commercium habeat, nisi necessitas aut urbanitas id evidenter postulent, et de consensu Superioris.

5) Ut nullum publicet librum quin prius manuscriptum Superiori generali et Adsistentium consilio submiserit, servatis aliis omnibus de jure servandis. Hic manuscriptus liber, una cum approbatione, si fuerit concessa, in Archivo Societatis depositus sit.

## Caput VII - Formula votorum temporalium

21. Ego N.N. coram Beatissima Dei Genitrice Maria, Sanctissimo Joseph, Sancto Patre nostro Basilio et universa Curia coelesti, necnon omnibus hic adstantibus, promitto et voveo Sanctissimae Trinitati, Patri et Filio et Spiritui Sancto, consentiente Patre Reverendo, Superiore generali Societatis Sancti Basilii, ad annum unum tantum,



Castitatem, Obedientiam et Paupertatem  
juxta praesentem Constitutionum tenorem.

22. Formula professionis perpetuae —  
Ego N.N. coram Beatissimo Dei  
Genitrice Maria, Sanctissimo Joseph,  
Sancto Patre nostro Basilio et universa  
Curia coelesti, neconon omnibus hic ad-  
stantibus, promitto et voveo Sanctissimae  
Trinitati, Patri et Filio et Spiritui  
Sancto, consentiente Patre Reverendo  
Superiore generali Societatis S. Bas-  
ilii, in perpetuum, castitatem, obedi-  
entiam et paupertatem, juxta praesentem  
Constitutionum tenorem.

23. Vota haec, etsi non solemnia,  
juris est solius Summi Pontificis  
exsolvere.

### Caput VIII - De Voto Castitatis

Pauca dicemus de voto Castitatis,  
quia quod ad illud spectat satis  
per se patet, nex explicatione  
indiget.

24. Castitas qua propius ad angelos  
accedimus, et quae tanto jure  
dicitur Clericorum decus et ornamentum  
Ecclesiae, digna sane est quae speciali  
voto muniatur. Votum hoc ut intemeratum  
servetur, a multis aliis, sed imprimis  
ab occasionibus cavere oportet.





25. Sunt quidem occasiones omnimodae: occasiones a foris, nimirum visitationes activae et passivae, lectiones nugatoriae, intemperantia, otium audiendi videndique cupido, etc.; occasiones ab intus, rerum nempe aeternarum oblivio, mollitia cordis, taedium vitae gravis et austerae, inclinatio anima ad quaslibet cogitationes, ad quoslibet affectus. Sunt quaedam occasiones quibus non esse aliquoties obnoxii non possumus: alioquin de hoc mundo exeundum est. In omnibus his sollicite est praecavendum. Qui stat videat ne cadat. Qui amat periculum, in illo peribit. Visitationes mulierum locum habebunt in locutorio, nunquam in cella confratrum. Confratres nunquam recipient in propriam cellam personas servicio addictas; hae ibi munera ab oeconomo concredita implebunt in absentia confratrum.

26. Prudentia idcirco, vigilantia, solitudinis amore et orationis, carnis crucifixio atque animosa laborandi consuetudo nobis quam maxime commendantur.

Caput IX - De Virtutibus quae specialem habent connexionem cum Castitate et sine quibus difficillimum est Castitatis votum servare.



Sectio 1 — Pietas

27. Pietas virtus est quae multis virtutibus aliis coalescit, sed virtus supernaturale, ad quam informandam nihilo valent sola elementa naturalia.

Sine pietate cuilibet religiosae Societati nulla salus esse potest.

28. Ad fovendam inter nos pietatem subsequentes nobis imponuntur exercitationes usu diuturno jam confirmatae et quasi consecratae:

Oratio vocalis matutina, cui oratio mentalis succedit, utraque in communi habita;

Celebratio aut auditio sanctae Missae;

Disquisitio conscientiae particularis, in communi habita;

Duae SS. Sacramento visitationes, quarum altera, post meridianam refec-tionem, in communi peracta, brevior; altera autem privata, et hora convenienti cuique interposita, paulo longior;

Lectio spiritualis, in communi facta, si possibile est;

Tertiae Rosarii partis recitatio;

Vespertina oratio vocalis, in qua fit disquisitio conscientiae generalis;

Praeparatio vespertina crastinae orationis mentalis.





29. Quas exercitationes is quis omiserit, a fratribus suis, variis de causis, distractus, eae privatim sunt supplendae.

30. Aliquot praeterea nobis maxime commendantur industriae, scilicet:

1) Consideratio matutina de praecavendis in die culpis;

2) Nostri laboris oblatio, Deo facta statim e lecto, et subinde per diem iterata;

3) Frequens et pia Dei praesentis recordatio;

4) Oratiunculae jaculatoriae;

5) Laudabilis consuetudo omnibus rebus utendi ut ad bonum incitemur et declinemus a malo.

31. Societatis sodales semel in hebdomada, aut saltem bis in mense peccata sua confitebuntur. Saepius, imo quotidie, ut desiderat Sancta Mater Ecclesia et valde commendavit SSmus Papa Pius Decimus, ad Sacram Mensam accedent qui nondum sunt prebyteri.

32. Nullus foras, sive ad deambulandum, sive ad longius iter faciendum, de licentia Superioris, domo egredietur, nisi prius D.N. Jesum Christum in SS. Altaris Sacramento salutaverit; idque etiam observabit quum regredietur.



33. Semel in mense duae habebuntur collationes, quarum altera de theologicis, de spiritualibus altera aut de rebus quae educationem juventutis pertinent.

34. Feria sexta quae prima in singulis mensibus occurrit, specialiter ad cultum SS. Cordis D.N.J.C. dabitur. Hanc diem unusquisque transiget in pia mentis recollectione; in oratione mentali novissima vitae humanae memorabitur et ad sacram communionem accedet, vel sacra mysteria celebrabit quasi moriturus esset.

In disquisitione suae conscientiae tam generali quam particulari, omissa commissaque totius mensis exacte recensabit et secum in mente statuet quo modo in praesenti jam mense sese gerere debeat. Non ultra modum, etiam in tempore remissionis consueto, jocabitur; viam Sanctae Crucis, aut privatim aut una cum suis consodalibus, devote sequetur, et sero pie recitabit actus praeparationis ad mortem.

35. Sodales cum singulari animi sese disponent ad celebranda sequentia festa: 1) scilicet SS. Cordis D.N.J.C.; 2) Praesentationis B.M.V.; 3) S. Joseph; 4) S. Basilii; 5) S. Francisci Assisiensis. Quem ad finem, novem ante diebus, solitis exercitationibus aliquot preces adhibebunt.





36. Menses SS. Cordis J.C., B. Mariae et S. Joseph consecrati, celebrantur a Societatis alumnis peculiaribus aliquot devotionis exercitiis.
37. Semel in anno, sub finem annui recessus, qui fieri solet feriarum tempore, omnes Sodales convenient ut, coram Superiore suo suisque fratribus, clupas exteriores accusent et humiliter poenitentiam expostulent pro omnibus suis negligentis. Superior Provincialis decernet locum, tempus et concionatorem annui recessus in sua provincia. Nisi poterit ipse, personam delegabit quae huius recessus praesidentiam habebit.
38. Qui autem impediuntur ne exercitia communia sequantur, privatim ea supplere debebunt, de intelligentia Superioris.
39. Oratio tandem instanter sodalibus omnibus commendatur. Hic agitur de oratione potius velut habitu, et quasi permanente animae statu, quam velut actu aut actuum serie.
40. Unumquodque temporismomentum pericula et obligationes secum affert, et neque alia effugere, neque aliis satisfacere possumus, nisi Deus auxilium praestet. Quod autem quum voluerit Deus esse a nobis implorandum, illud certe oportet implorare; quumque continuo nobis sit necessarium, illud continuo implorare oportet.

10. The American Medical Association is the only organization in the world that represents the entire medical profession in the United States and in the foreign countries.

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## Sectio II — Mortificatio

41. Virtus mortificationis, suo in sensu generali sumpta, omnibus imponitur. Unusquisque debet seipsum vincere, ut legem semper valeat revereri; debet et sibi violentus esse, ut coelum rapiat; debet cupiditates refrænare, ne succumbat in tentationibus. Vincetur enim profecto qui sibi indulget quidquid omnino non est vetitum. De his autem quae ad mortificationem, tum interiorem, tum corpoream, spectant, auctores idonei consultandi sunt, sed pro certo tamen habere possumus nihil esse nobis prohibitum quod voluptati tantum grave est, non autem valetudini.

42. Mortificationibus extraordinariis non utemur nisi cum confessarii consensu.

43. Somnus, quo multi solent uti intemperanter, intra eosdem pro omnibus limites contineri non potest, et in collegiis seminariisque praesertim, ob officiorum diversitatem; sed ex aliquot jam antiquis consuetudinibus quae apud Patres nostros vim regulae habuerunt leges inducere licet quae omnes Societatis alumnos obligent:

1) Interdicuntur vigiliae multam in noctem productae;

2) Surgendi hora et dormiendi statuta erit pro omnibus fratribus

# § 1. Einleitung

Die Geometrische Optik ist ein Teil der Physik, der sich mit der Ausbreitung von Licht beschäftigt.

Im Gegensatz zur Wellenoptik, die die Wellennatur des Lichts berücksichtigt, betrachtet die Geometrische Optik das Licht als Strahlen.

Die Grundgesetze der Geometrischen Optik sind das Snelliussche Brechungsgesetz und das Reflexionsgesetz.

Die Snelliussche Brechungsgesetz besagt, dass das Produkt aus dem Sinus des Einfallswinkels und der Brechzahl des ersten Mediums gleich dem Produkt aus dem Sinus des Brechungswinkels und der Brechzahl des zweiten Mediums ist.

Das Reflexionsgesetz besagt, dass der Einfallswinkel gleich dem Reflexionswinkel ist.

Die Geometrische Optik ist eine Näherungstheorie, die für viele praktische Zwecke ausreicht.

Die Wellenoptik ist eine genauere Theorie, die die Wellennatur des Lichts berücksichtigt.

Die Wellenoptik ist notwendig, um die Beugung und die Interferenz des Lichts zu erklären.

Die Geometrische Optik ist eine Vereinfachung der Wellenoptik, die für viele praktische Zwecke ausreicht.

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uniuscujusque domus a Superiore, juxta climatis et temporis anni opportunitatem.

3) Fas est una aut altera hora maturius e lecto excedere dummodo septem horae somno fuerint datae, et, ob causam peculiarem, id superiores non improba-verint.

### Sectio III — Diligentia in laborando.

44. Si quod Deus nobis largitus erit tempus, illud moderate sed constanter laborando consumemus, unusquisque nostrum, vel mediocri ingenio praeditus, permultis in rebus versatus olim, et aliqua etiam in scientia excellentior, evadet. Ne committamus ut propriam gloriam consecremur; sed gloria Dei, Ecclesiae necessitates et decus nostrae Societatis exposcunt ne in turpi ignorantia torpeamus.

45. Optabile est ut unusquisque nostrum, ex superioris sui impulsu, speciali alicui scientias sese tradat, ut in singulis nostris domibus, juniores consodales sciant ad quam explanandas suas difficultates deferre queant. Linguas et humaniores litteras tum veterum tum recentium aetatum, historiam sacram necnon, profanam, S. Scripturas, theologiam atque jus canonicum, liturgiam et quam multas alias disciplinas acquirere debemus. Quas omnes alii alias





percallemus oportet. Itaque unusquisque eo tendere poterit quo sua trahet natura, sicque quod acceperit ingenii ad omnium utilitatem impendet. Per sex annos post ordinationem ad sanctum presbyteratum Societatis alumni examini super Ecclesiasticam scientiam subjiciuntur.

#### Caput X - De Voto Obedientiae

46. Fratres sunt adstricti, sub gravi, ad obediendum, virtute sui voti, quum Superiores seu eorum locum tenentes mandatum dederint nomine Sanctae Obedientiae vel sub praecepto formali. In hoc casu mandatum dari debet in scripto aut in praesentia duorum confratrum. Casu quodam particulari Superiores cuicumque fratri secretum imponere possunt nomine Obedientiae. Superiores autem quam raro uti debent isto formali praecepto, et semper post maturum consilium et gravi de causa. Superiores locales abstinere debent a dando mandato sub formali praecepto.

47. Sodalibus utilissimum est votum Obedientiae; religiosus obediens fit enim quodammodo impeccabilis, quoniam per voluntatem peccatur, et ille hanc, vi suae professionis, totam suo Superiori mancipavit; sed praeterea omnes actus eius hinc pretium capiunt supernaturale quod aestimari nequeas;



unde fit ut neque quod consumit tempus ad recreandum animum, aut ad corpus reficiendum, aut ad sumendam quietem, neque ullum aliud inutile pereat ad aeternam vitam. Imo in hac vita jam pro sua obedientia non solum mercedem praecepit, quum sit, ea de causa, maxime a consodalibus dilectus, sed etiam perpetua fruitur animi tranquillitate quae avoluntate pendet, Deo Superioribusque peramanter subiecta.

De Virtutibus quae Obedientiam  
faciliorem reddunt.

#### Sectio I — Observantia Regulae.

48. In omni societate, maxime confert ad pietatem haec tam magnificis verbis laudata a Sanctis Patribus regulae observantia, quae, unusquisque, ob beneplacitum Dei, opus, vix dato signo, relinquit incoeptum, et ne uno quidem temporis momento sui juris est, sed a mane ad vesperam ad loca festinat ubi esse debet et in opera incumbit quaecumque obtinuit peragenda.

49. In omnibus igitur simus regulae observantissimi. In re ista scrupulus nonnihil prodesse potest qui alibi solet obesse. Si quando a regula deflectere vi et necessitate cogimur, licentiam agendi, quantum fieri potest, prius obtineamus.





## Sectio II.

50. Citra tempus recreationis, silentium quam maxime servabitur.

Caput XI - De Voto Paupertatis.

51. Paupertatis votum, singulis diebus, singulis etiam quodammodo horis, Religiosum premit, qui, quum se pauperem fore promiserit, semper et ubique pauperem agere debet.

52. A tanto onere nos pene omnino allevati sumus; et, revera, quod vovemus, plurium scilicet annorum redditus non esse a nobis accumulandos, id tantulum est ut vixdum nomen paupertatis mereatur. Hucusque tamen hoc fuit eo nomine in Societate nostra designatum, ob causas non levioris momenti quae subsequuntur.

1) Presbyteri S. Basilii, praetenui filo, huic heroicæ virtuti inhaerescere voluerunt quam tantum Dominus noster Jesus Christus tum verbis, tum exemplis illustravit, quamque perfectissime colunt Ordines religiosi, Ecclesiae decus et ornamentum.

2) Finem eundem sibi proposuerunt assequendum quem Ordines strictae observantiae, videlicet extinguendam possidendi cupidinem, vindicandam a terrenis affectibus animam, exterminanda turpis avaritiae scandala.



## JANUARY 1917

10. The following are the names of the members of the committee on the part of the American Medical Association:

## JANUARY 1917 - DECEMBER 1917

11. The following are the names of the members of the committee on the part of the American Medical Association:

12. The following are the names of the members of the committee on the part of the American Medical Association:

13. The following are the names of the members of the committee on the part of the American Medical Association:

14. The following are the names of the members of the committee on the part of the American Medical Association:

3) Paupertatis nomine, quaecumque luxum redolent, aut mollitiem, aut inanem gloriam, et, nomine voti, insanos et inutiles sumptus, a se removere contenderunt; alioquin non exstaret MELIUS BONUM quod est de essentia voti.

4) Praeterea sic avaritiae radicem praecedentes, id in mente habuerunt ut ad abundantiores eleemosynas inclinar-entur faciendas.

5) Existimaverunt tandem, esti diminutum votum emitterent, omnibus consodalibus fore evidens nihilo secius sese ad paupertatem exercere deberent.

53. Invitantur omnes Societatis alumni ad sua negotia temporalia ita componenda ut non multum temporis, nec multas curas eorum gestioni adhibeant; nam ad majora nati sumus.

54. Omnino nobis interdicuntur utpote indecora, a sancta religione aliena et scandalum inducentia, aleatoria pacta, operationes argentariae, negotiationes de adventitiis quaestibus et alia hujusmodi quae nos efficerent mercatoribus similes. Quae quidem prohibitio tam ad procuratores quam ad privatos spectat.

55. Interdicitur quoque ne quis se obliget pro aliquo; ne mutuetur, ne acquirat aere alieno, ne emat quod continuo aut non multo post solvere queat.



56. Nullus familiae suae negotiis sese  
active implicabit; nullus tutelam  
gerat; nullus nomen suum dabit sive  
mutuandis pecuniis sive fidei pro ali-  
quo confirmandae; consilia praebere, a  
suo patrimonio desistere licet, sed  
nihil ultra.

57. Bona temporalia prudenter adminis-  
trata non sunt minus Societati  
necessaria quam corpus animae et opifici  
instrumentum. Superiorum est atque  
procuratorum praescribere et agere quid-  
quid istis de rebus expedit, servatis  
tamen Sodalitatis usibus et specialibus  
quae forent aliunde legitime injuncat  
mandatis. Res communis ad privatos  
proprie non pertinet; ideo, quasi furto  
extortum reputare oportet quidquid,  
praeter quod opus est, usurpatur.

58. Post majores ferias, sodales omnes,  
juxta Constitutionum tenorem, ex-  
pendisse cunctas pecunias debebunt quas  
in penultimo anno, a Societate tam ad  
vestitum quam pro missis celebrandis  
acceperint, necnon cunctos redditus quos  
aliunde habuerint; adeo ut nihil amplius  
retineant quam et ultimi et jam ver-  
tentis anni proventus.

59. Uniuscujusque e domibus nostris  
proventus, bona item omnia quae  
testamento aut donationibus aut quovis  
alio modo Societati possunt contingere,  
propria ipsius Sodalitatis bona fiunt.





60. Societatis alumni qui post professionem, aut sua sponte, aut vi, e Sodalitate discederent, quidquam non poterunt titulo indemnitatis exigere. Attamen Superior generalis in eos christiana et sacerdotali charitate utetur, quantum Societatis facultates id permittent, perpensis necessitatibus eorum et erga Sodalitatem meritis.
61. Infirmatatis qualescumque aut in Sodalitate contractae aut ante professionem declaratae, numquam inferunt exclusionem.
62. Omnes proventus, qui ex officiis vel mandato Superioris procedunt, ad Societatis aerarium redeunt.
63. Cuncti Sodales in Societate nostra tanquam filii familias habentur, quibus pater pro facultate sua quaecumque sunt necessaria suppeditat, sive bene se habeant, sive sint invalidi aut senes, usque ad decessum. Quisque tamen sumptibus suis comparat quidquid est vestimenti et tegumenti corporis, et insuper breviaria, libros manuales pietatis, scripturas sacrae, theologiae et quaedam alia pauca, ut cuique libet et enumeratu supervacanea. Quocirca quilibet Societatis alumnus, post primum Novitiatus annum, quotannis accipit quadringentos francos argenteos, Sodalitas solvit tantum pretium itinerum quae nutu Superioris peraguntur.



64. Sodalitas membrorum suorum familiam aliquatenus adoptat; quamobrem sociorum propinquos participes aliquantum facit fructum Missae quae quotidie pro defunctis sodalibus celebratur; sociorum fratribus et nepotibus educandis, aliqua sumptuum scholarium diminutione favet; ne multa, ipsorum patri aut matri, si gravi inopia laborarent, officiose subveniret.

65. Si quid hujusmodi Superior generalis, aut pro se aut pro suis, expetendum haberet, rem deferret ad consilium Adsistentium qui, deliberatione seorsum habita, quid sit agendum, decernerent.

## Caput XII - De modo sese gerendi erga mundum et consanguineos

66. Solitudinis amor et fuga mundi maxima a principio apud nos fuerunt in aestimatione. Has traditiones debemus asservare inviolatas; quid enim foris assequamur quod nobis bona compenset domi posita? Hic nempe Deum habemus; habemus et fratres, libros, laboresque aut superiorum jussu aut zelo proprio susceptos; habemus insuper honestas interdum animi remissiones. Nonne illa satis ut tempus feliciter exigamus? Quidnam caeterum nobiscum consanguinei agerent? Nonne de suis ipsorum negotiis colloquerentur, de curis domesticis, de litibus aut odiis?





Sed omnia istiusmodi eo maxime tendunt ut pacem animae conturbent, sine qua tamen nec Deo nec proximo utiliter servire possumus. Et quosnam alios miselli isti mundani sermones haberent, qui nos tantum juvarent quantum fratrum nostrorum colloquia? Regressus e mundo nemo ex nobis erit profecto qui ante imaginem Christi genuflexus non exclamet saepius: "Narraverunt mihi iniqui fabulationes; sed non ut lex tua."

### Caput XIII - De correctione fraterna

67. Charitate nos invicem diligamus et apud nos certe fraterna correctio competenti modo frequentabitur, quoniam nihil vitii esse sustinebimus in fratribus nostris quos sic dilectos habuerimus. Quamvis autem confidere debeamus nos a fratribus nostris benigne esse monendos, si quid in nobis conspexerint reprehendum, attamen monitorem ex officio quisque sibi attribuet, qui detrectare onus non poterit suum fratrem diligenter et peramanter corrigendi. Hujusmodi correctio sufficeret ad nostram Sodalitatem efficiendam quasi sanctitatis officinam.

68. Saepissime experti quam bonum et quam jucundum sit habitare fratres in num, instemus in iis omnibus quibus mentium cordiumque unitas confirmatur. Sit nobis, exempli gratia, pergratum una cum fratribus, sive





ambulando, sive confabulando, sive alio modo animum recreare. Sit pariter dulce, quum foras eximus, socios aliquot fratres nobis adhibere, quibus id scimus placitum. Abscedamus contra ab omnibus quae animos dissociant, verbi causa, ab amicitiiis privatis, a conventiculis clandestinis et aliis istiusmodi.

#### Caput XIV - De spiritu Societatis

69. Fit Societati cuique ex proposito suo, ex studiis, ex institutis, et ex moribus, spiritus quidem peculiaris cujus vi quasi vultum proprium suscipit quo ab omnibus aliis ipsa facile secernitur. Hic autem spiritus sit bonus oportet et unus.

70. Bonum habere spiritum idem est ac suam quemque diligere Societatem, praepositos et consodales; bono animo obedire; ad omnia paratum esse; nulla de re conqueri, nunquam murmurare; non esse ambitiosum, non invidum, non sui ipsius plus aequo amantem.

71. Praeter autem illa, quae ad omnes indiscriminatim Sodalitates spectant, si defunctos fratres nostros, quorum imaginem penitus habemus in memoria defixam, in conspectum nostrum evocemus et attente observemus, signa quaedam apparent alia in aliis, ex



quibus tamen nemo non poterit discernere illos fuisse, dum viverent, ejusdem familiae. Porro, collectis his signis, liquet inde efficiendum achemotypum ad quod si presbyter quisque S. Basilii sese componeret, magis atque magis in nostra Sodalitate unus fieret spiritus. Operae igitur pretium est hic forsitan breviter percensere unde haec fuerint impressa signa nostris dulcis admodum memoriae fratribus.

72. His in venerandis presbyteris ex omnium consensu praecipue eniterunt fides integra, generosa et firma; obsequium quo non maius esse potest S. Matri nostrae Ecclesiae; amor et reverentia filialis erga Romanum Pontificem; zelus suae salutis et perfectionis; studium animarum in terra peregrinantium; miseratio tenera animarum gementium in Purgatorio, praecellens devotio erga SS. Altaris Sacramentum et SS. Cor Jesu Christi; pietas eximia erga Mariam, S. Josephum, S. Basilium, S. Franciscum Assisiensem, Sanctos juventutis patronos, necnon Angelos; morum simplicitas, mundities, nunquam vero luxus, neque singularitas, in vestitu, in cubiculo, in suppellectili; solitudinis amor et silentii; studiorum consuetudo; ardor indefessus in educandis adolescentulis et praesertim clericis; modestia quae lucem fugit et vanos rumores reformidat; constans







denique voluntas Societati operam suam navandi, quid quid acciderit, usque ad mortem.

#### Caput XV - Quid observandum ut floreat Societas

73. Si forti animo virtutes excolamus quae supra fuerunt enumeratae, florebit certe nostra Societas; sin autem, eheu! ad remissum vitae genus declinabimus et exitiale malum inde oriatur. Quam ad arcendum pestem multum proderunt, exemplum, vigilantia et firmitas superiorum, necnon sociorum opera qui, ad bonum commune, superiori praesto erunt; sed non minus certe proderit consuetudo quaedam, quae in omnibus piis viget institutis, scilicet spiritualis directio.

74. Bona directio, ex parte directoris, zelum, patientiam atque sui abnegationem exigit; ex parte dirigendi, ingenuitatem et perfectam docilitatem. Omnes suum confessarium habebunt proprium; socios inter sacerdotes decem saltem abhinc annis professos, cui sese dirigendos committent. Si quis juniores confessarium adire vellet, hanc facultatem a superiore exposceret.

75. Ante omnia vero humillimi semper remaneamus sub manu Dei, non unquam imbecillitatis nostrae obliti et supernum saepe auxilium ferventi



oratione implorantes; namque, nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam. Attamen custodes non vult Deus indulgere somno, nec auctoritatem, grassante licentia, torpere inermem; licentiam qui tolerat, quam reprimere posset fit ipse criminis particeps.

76. Ab omni tempore superiores consueverunt sodales indignos excludere, inhabiles aut imprudentes a quibusdam externis ministeriis prohibere, ambitiosos suffragatorii juris tam activi quam passivi amissione continere, munus suum male gerentes a loco suo amovere, professos e domo ad domum transferre, vel etiam, quoties id expedire existimaverint, jubere ut alicubi plus minusve temporis viverent suis a fratribus exclusi; quanto magis penes est superiores, si incassum consilia et monita omnia dederint, leviores poenas irrogare sodalibus qui vitam incompositam aut remissam trahunt, vel qui male suis funguntur officiis, aut prava exempla tradunt! Tractandi sunt cum severitate imprimis qui concordiam disturbant; quinimo expellendi, si animum suum exuere nolint; nam ut quis in Societate vivat, prima lex est ut sit sociabilis.

77. Si quando superiores in necessitatem fuerint adducti ut poenas ab aliquo assumant, oportet cum magna prudentia sese gerant et cum summa charitate; prius





autem consilium a suis Consiliariis exquirant, juxta monita regulasque recentiores Sanctae Sedis.

#### Caput XVI - Quaedam varia animadversiones

78. Sodalitatem constare sacerdotibus sanctis et doctis necesse est; est enim sine sanctitate subsistere non valeret; et sine doctrina, manca et debilis esset in operando. Oportet ergo ut omnia, apud nos, ad dilatandam pietatem et scientiam conspirent.

79. Nihil aliud est a nostris laboribus expetendum quam ut regnum Dei in animabus constituatur aut confirmetur; enitendum ergo ut, vel profanas litteras edocendo, hunc finem persequamur.

80. Cum parentibus obligationem contrahimus, utpote magistri, filios suos quam diligentissime educandi. Ex hoc igitur pacto praecavere tenemur ne discipuli nostri tempus in vacuum mittant, ne opus suum negligenter expediant, ne alienis rebus distrahantur, ne se disciplinae vinculis proripiant. Ipse magister in omnibus sese praebeat exemplum; sit regulae observantissimus, sui operis studiosus, discipulorum suorum amans, ipsorum valetudini attentus, sed animae valetudini multo attentius.

81. Magister quisque discipulos suos diligat; caveat autem ne cum eis





nimum familiariter sese habeat, aut alterum alteri praeferat. Munusculum a parentibus tum a pueris dedignentur; severitatem denique sic temperet mansuetudine ut amorem simul et discipulorum reverentiam sibi conciliet.

82. Superior onus viribus cujusque aptare debet; si quis vero, eo quod suo muneri existimaret se esse imparem minus sese compararet tum ad instituendos in litteris aut in religione pueros, tum ad verbum divinum praedicandum non culpa abesset, et pro ista negligentia in judicia divina, procul dubio, incideret.

83. Ut paucis verbis multa comprehendantur, en quae, variis de locis excerpta, nobis omnibus traduntur meditanda: Superioribus quidem: Exemplum esto fidelium ... Esto in illis quasi unus ex ipsis; nemo adolescentiam tuam contemnat — Junioribus autem professis: Renovamini spiritu novitiatus vestri; si tepescit, refovete illum; si extinguitur, illum resuscitate — Et senioribus: Nemo accipiat coronam vestram! Digni estote ut vos aemulentur tirones in zelo, in charitate, in regulas observantia, necnon in omnibus virtutibus quae ad vitam religiosam pertinent!

84. Constitutiones istae per senon obligant sub reatu culpae: minime tamen a culpa excusari potest frater qui



Constitutiones transgrederetur ex contemptu vel in materia quae contraria esset sive votis sive praeceptis Dei vel Ecclesiae.

### Caput XVII - De regimine spirituali Societatis

85. Superior generalis nulla in diocesi novam domum instituet S. Basilii Presbyteris committendum, nisi consentiente et approbante loci Ordinario. Nunquam, sine Episcoporum approbatione, intra ipsorum jurisdictionis limites verbum Dei praedicare, aut confessiones Fidelium audire, aut quaelibet alia ecclesiastica munia obire poterunt sacerdotes nostri.

86. Nemini licet S. Basilii Instituto nomen suum dare, nisi prius litteras testimoniales prodiderit a proprio Ordinario concessas, ad normam Decreti Romani Pontificis diei 25 Januarii 1848.

87. Quum Societatis alumni ad sacros ordines erunt promovendi, Superior localis ipsorum, de licentia Superioris Provincialis et obtentis prius litteris dimissorialibus a legitimo Ordinario necnon litteris testimonialibus ab Episcopis in quorum diocesi commorati sunt, illos Episcopo hujus diocesis praesentabit in qua commorantur. Cum ad sacros



the following is a list of the  
 names of the persons who  
 were present at the meeting  
 on the 1st of January, 1911.

# THE XVII - 1911

The XVII - 1911 was held on the  
 1st of January, 1911, at the  
 Hotel de Ville, Paris. The  
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ordines promovendi erunt, ipsis, prius emissa perpetuorum votorum professione, Superior generalis dimissoriales dabit ut sub titulo mensae communis promoveatur, cum facultatibus a S. Sede concessis.

### Caput XVIII - De exclusione Professorum

88. Exclusionem pronuntiare licet:

1) ob inobedientiam Superiori generali formalem et obstinatam.

2) ob inveteratam et inemendabilem consuetudinem Constitutiones violandi.

3) ob actum graviter inhonestum.

4) ob grave et inconsultam actionem unde fama sodalium posset periclitari et Societas in discrimen venire.

89. Quali modo agendum si, cum agitur de exclusionem professorum statutum est per Decretum "Auctis admodum" diei 4 Novembris 1892 et 15 Maii 1911, quae in quolibet casu ut regula habebuntur.

### Caput XIX - De suffragiis pro Sodalibus defunctis.

90. In cujuscumque fratris obitu, pro ejus anima cantatur solemnia Missa de Requiem in domo in qua degebat.



91. Unusquisque frater jus habet ad duas missas pro animae requie ab omnibus confratribus sacerdotibus quamprimum celebrandas.
92. Unusquisque defunctus frater jus habet ad duas communiones ab omnibus fratribus non sacerdotibus eadem intentione faciendas.
93. Defuncti omnes confratres fructum participant quotidianae Missae quae ab uno confratre ad hoc designato celebratur. Cujus Missae fructus etiam illorum parentum sive vivorum sive defunctorum necessitatibus applicatur.
94. Quotannis, in uno recessus die, cantatur Missa sollemnis de Requiem pro omnibus defunctis fratribus.
95. Invitantur Sacerdotes ad faciendum, in Missa quotidiana, defunctorum fratrum memoriam.

## Caput XX - De Scholasticatu

96. Quaelibet Provincia domum habeat sub scholasticatus nomine, in qua juniores Societatis alumni eiusdem provinciae per quatuor annos scientiis sacris et profanis incumbunt, ut idonei fiant sacerdotes ac juventutis magistri. Juxta decreta tamen Pontificia recentiora ordinari possunt sacerdotes post

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 22. *Phragmites communis* Trin. var. *terrestris* Trin.  
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#### Phragmites communis

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 42. *Phragmites communis* Trin. var. *terrestris* Trin.



tres annos Scholasticatus, posito quod conditiones requisitae adimpleantur.

97. Scientiam ecclesiasticam, quod omnes partes, edocentur scholastici, et non major esse debet Superiori Scholasticatus cura quam ut huic studio se totos dedant.

98. In edocendo sive theologiam sive jus canonicum, sive aliud quid, cavebunt scrupulosius Scholasticatus directores ne unquam a doctrina S. Ecclesiae dissideant, aut opiniones etiam amplectantur quibus Ipsa minus faveat. Quo pertinacius Ecclesiae inimici animos a Sancta Sede abalienare satagunt, eo magis nos animum nostrum cum ea debemus commiscere. Profitebimur ergo nos impiis eorum machinationibus omnino adversari, et eosdem, semper et ubique, sensus, eandem voluntatem nostris scholasticis ingenerare enitemur, ut haec religiosa in Summum Pontificem observantia, haec filialis admodum devotio quam a patribus nostris accepimus, permaneat integra et, si fieri possit, magis magisque in nobis invalescat.



and the following are the results of the investigation:

1. The following are the results of the investigation:

2. The following are the results of the investigation:

## PARS SECUNDA

### De regimine et administratione oeconomica Societatis

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#### Caput XXI

99. Omnes Instituti sodales sunt sacerdotes, vel adspirant ad sacerdotum. Eadem veste talari qua clerus saecularis vestiuntur.

100. Institutum dividitur in duas provincias; scilicet: a) provinciam Gallicam, quae complectitur domos in Europa et Algeria; b) Provinciam Canadensem, quae constabit ex omnibus domibus in Canada et in Statibus Foederatis Americae existentibus.

101. Unaquaeque domus subjacet auctoritati Superioris, qui eam gubernat cum assistentia Consilii localis.

102. Capitulum generale eligitur ab omnibus electoribus Instituti.

103. A Capitulo generali eliguntur Superior generalis, Assistens, consiliarii, Oeconomus generalis et Secretarius generalis, qui esse potest unus ex Consiliariis.

104. Ad munus tamen Superioris, aut Assistentis, Consiliarii, Oeconomi

TABLE I.

TO SHOW THE RESULTS OF THE  
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TABLE I.

1. The first result of the survey is the discovery of a new species of the genus *Ammonia*, which is named *Ammonia* *novae* *zelandiae*.

2. The second result is the discovery of a new species of the genus *Ammonia*, which is named *Ammonia* *novae* *zelandiae*.

3. The third result is the discovery of a new species of the genus *Ammonia*, which is named *Ammonia* *novae* *zelandiae*.

4. The fourth result is the discovery of a new species of the genus *Ammonia*, which is named *Ammonia* *novae* *zelandiae*.

5. The fifth result is the discovery of a new species of the genus *Ammonia*, which is named *Ammonia* *novae* *zelandiae*.

6. The sixth result is the discovery of a new species of the genus *Ammonia*, which is named *Ammonia* *novae* *zelandiae*.

et Secretarii generalis, necnon Provincialis ac Provincialis Consiliarii assumi non possunt qui in Communitate actu non vivunt.

105. Soli sacerdotes perpetuis votis ligati jus habent suffragii activi et passivi. Attamen in eligendis delegatis, professi votorum etiam temporaneorum, sive sacerdotes sive clerici, jus habent suffragii activi.

106. Sive electoris sive eligibilis jus propter gravem culpam amitti potest. Quae tamen poena non potest pronuntiari, nec determinari ejus tempus nisi a solo Consilio generali.

107. Elector a sua residentia absens, nec per postale ministerium, nec per nuntium potest schedam suam mittere, nec alius elector ejus loco suffragium dare potest.

108. Electiones semper fiunt tacitis suffragiis et per similes schedas tegmine clausas.

109. Pro omni electione requiritur absolute major pars suffragiorum in primo et secundo scrutinio. Si tertium scrutinium instituti debeat, in eo requiritur tamen relative major pars suffragiorum.

110. Post quodlibet scrutinium, tabellae igni dantur.





111. In electionibus ad Capitulum generale vel provinciale spectantibus, si plures candidati eundem suffragiorum numerum obtinuerunt, is eligitur qui prius vota emisit. Si professione sint aequales, is eligitur qui major est natu.

112. Superior vel ejus Assistens omnibus electionibus praeest nec non deliberationibus.

113. Inter Consiliarios primus electus nomen accipit Assistentis. Superior et Assistens quum non possunt praesidere, ipsi eligunt fratrem qui vices eorum gerat, etiam extra Consilium.

114. Probantur electorum mandata per productionem actorum quibus statuitur eorum nominati: quod fit statim post mensae electoriae constitutionem.

115. Electoria mensa temporalis constat Praeside, duobus Scrutatoribus natu majoribus et Secretario natu minore. Officium temporaneum eligit Officium definitivum.

116. Si qua scheda plura nomina contineat quam fert electio, nomina aestimantur valida juxta ordinem inscriptionis, donec obtineatur exactus numerus, caeteris pro nihilo habitis.

181. The following are the names of the persons who have been elected to the office of President of the Association for the year 1911. The names are given in alphabetical order of the surnames.

182. The following are the names of the persons who have been elected to the office of Vice-President of the Association for the year 1911. The names are given in alphabetical order of the surnames.

183. The following are the names of the persons who have been elected to the office of Secretary of the Association for the year 1911. The names are given in alphabetical order of the surnames.

184. The following are the names of the persons who have been elected to the office of Treasurer of the Association for the year 1911. The names are given in alphabetical order of the surnames.

185. The following are the names of the persons who have been elected to the office of Auditor of the Association for the year 1911. The names are given in alphabetical order of the surnames.

186. The following are the names of the persons who have been elected to the office of Librarian of the Association for the year 1911. The names are given in alphabetical order of the surnames.

117. Scheda cui subscriptum additur electoris nomen pro nulla reputatur.

118. Si adsit scheda quae nomina non legibilia contineant, tantummodo ea pondus habent quae legibilia sunt.

119. Cum de tabellae valore dubitatur, mensarii rem dirimunt.

120. Cum de qualicumque propositione, exclusis electionibus, emittuntur suffragio, si suffragia hinc inde aequalia pendent, vox Praesidis semper praevalet, post tria scrutinia.

121. Omnia decreta in Consiliis Communitatis statuta, necnon omnes electiones, consignantur in processibus verbalibus a quocumque jus habente subscriptis, et in specialibus codicibus servantur.

### Caput XXIII - De Capitulo Generali

122. Capituli generalis membra sunt:

1. Moderator generalis suo munera fungens.
2. Moderator generalis qui se munera abdicavit vel ad mandati finem pervenit.

3. Assistens et Consiliarii Moderatoris generalis.

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4. Oeconomis generalis
5. Secretarius generalis.
6. Moderatores provinciales.
7. Duo delegati pro singulis Provinciis.

123. Moderator generalis vel, eo defuncto, ejus Assistens quoquo sexennio Capitulum generale convocat.

124. Si Superior generalis negligeret vel impediret regularem convocationem Capituli generalis, Assistens convocare deberet Consilium generale ut de hoc notitia detur Sacrae Congregationi.

125. Ad Capituli generalis convocationem extraordinariam requiritur S. Sedis permissio.

126. Capitulum convocatur per litteras missas ad singulas domos sex mensibus, si fieri potest, ante conventum, quibus litteris indicatur conventus dies, hora, locus, necnon statuitur dies quo nominari debent delegati et eorum subdelegati.

127. Triduanæ preces praeludant sessiones Capituli generalis.

128. Incipit Capitulum per celebrationem Sanctissimi Missae sacrificii, cui assistant omnes Capitulares; postea cantatur Veni Creator cum versiculo et oratione.



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100. *Adiantum petiolatum* L.

129. Moderator generalis Capitulo praeest. Eo deficiente praeest ejus Assistens.

130. Congregato Capitulo, electis scrutatoribus et secretario, probantur mandato; deinde nominatur commissio trium membrorum, quibus et perpendendae erunt propositiones Capitulo subjectae, necnon circa eas praeparanda erit relatio.

131. Capitulares quibus sua est in electionibus, varias ob causas, suspecta prudentia, licentiam habent prudentiores fratres consulendi, ut ipsorum suffragatio non ad detrimentum Societatis convertat.

132. Capitulum alteram etiam membrorum trium commissionem nominat, a qua praecedentes administratores excludentur, ad perpendendas pecuniarias quaestiones ab istis tractatas.

133. Quivis elector jus habet observationes privatim transmittendi ad Capitulum generale, quae observationes scriptae et cum sigillo subsignatae mittuntur ad secretarium generale, cum mentione "Pro Capitulo generali". Secretarius scriptum transmittet ad trium commissionem, quae de re deliberat, ut postea debitam relationem in Capitulo faciat.

12. The following are the results of the study of the following cases:

13. The following are the results of the study of the following cases:

14. The following are the results of the study of the following cases:

15. The following are the results of the study of the following cases:

16. The following are the results of the study of the following cases:

134. Capitulum ad electiones operam navare non potest nisi prius expleverit omnes quaestiones quae ad illud respiciunt.
135. Tandem non dimittitur Capitulum nisi a Praeside.
136. Ubi trium commissio relationem dedit de rebus quae sibi submissae fuerant, Capitulum de his deliberat et consilia capit. Capitulares sceretur servare tenentur de negotiis in Capitulo tractatis.
137. Eodem modo fiunt electiones pro omnibus officialibus generalibus. Ad electionem Moderatoris generalis sic proceditur.
138. Quisque Capitularis, sua vice a Praeside appellatus, vicinum conclave petit in quo suam suffragii schedam parat, quam deinde rediens in urnam deponit ad id destinatam et prius inspectam.
139. Ambo Scrutatores adeunt Capitulares in ipsa domo praesentes, sed morbo vel infirmitatibus impeditos quin ad aulam capitularem se conferant, et ab iis schedas clausas accipiunt.
140. Ubi omnes Capitulares suffragium dederunt, Praese schedas in urna depositas numerat. Si schedarum numerus electorum numero sit major, iteratur scrutinium, donec talis error evanuerit.

154. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.

155. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.

156. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.

157. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.

158. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.

159. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.

160. *Geological Survey of the United States*  
 Report of the Director, 1907  
 Washington, D.C.



141. Tunc Praeses, unum e tegminibus aperiens, schedam trahit, et alta voce proclamat nomen in scheda scriptum: deinde eam remittat primo Scrutatori; hic autem secundo, ut probetur nomen. Tandem Secretarius probatum nomen in codice scribit, nec non Scrutatores. Eodem modo fit pro omnibus schedis.

142. Cum Secretarius omnia computavit nomina et exactam numerorum concordantiam recognovit, tunc Praeses electos proclamat.

143. Si nullus candidatus in primo scrutinio absolute majorem suffragiorum partem obtinuerit, comburuntur schedae, et scundum instituitur scrutinium, et, si necesse fuerit, etiam tertium.

144. In tertio autem scrutinio electio fit per relative majorem expressorum suffragiorum partem.

145. Schedarum diribitio usque ad finem prosequenda est.

146. Electus impositum sibi munus recusare non potest. Hic flexis genibus, verba pronuntiat: "Ego, coram Deo et coram Capitulo generali Societatis Sacerdotum a Sancto Basilio, spondeo me omnes vires meas impensurum ad Instituti nostri utilitatem. Pro-



mitto etiam me Constitutiones servaturum quantum per me stabit, a caeteris servandas curaturum, semper Ecclesiae Sanctae, Matris nostrae, monitis omnino submissum."

147. Deinde omnes Capitulares, vicissim accedentes, electi manum dexteram osculantur, et ab eo fraternum amplexum recipiunt.

148. Electo jam Moderatore generali, si tempus permiserit, per schedam uninominalem et separatam, fit electio Assistantium, quorum duo eligendi sunt ex membris vocem activam et passivam habentibus ex provincia gallica, duo autem ex provincia canadensi linguae anglicae. Postea fit electio Oeconomi generalis et Secretarii generalis qui tamen potest esse unus ex electis Assistantibus, non autem primus. Secretarius generalis si assumatur extra Consilium generale, suffragium non habet neque deliberativum neque consultativum. In omnibus his electionibus peragendis servantur ea quae superius in art. 104 statuta sunt.

149. Ad electionum validitatem, duae saltem tertiae partes electorum adesse necesse est.

150. Capituli sive generalis, sive provincialis, membra, scilicet Superiores, Consiliarii, Oeconomi, Secretarii, congregati Capituli membra





manent etiam cum, factis electionibus, alii in eorum locum substituti sunt.

#### Caput XXIV - De Moderatore generali.

151. Moderatorem generalem oportet esse virtutibus, scientia, hominum rerumque experientia, etotius Instituti sodalibus maxime commendabilem. Saltem requiritur ut humilibus ferventibusque precibus, id quod sibi deest, supplere enitatur, sit firmus et vigilans, erga homines bonus, erga vitia inflexibilis. Si talem se gesserit, Dein benedictio ejus conatus in gubernando Instituto certo juvabit.

152. Moderator generalis ad sexennium eligitur. Idem pro secundo sexennio reeligi potest, sed pro tertio sexennio confirmatio S. Sedis requiritur.

153. Moderator generalis omnes Instituti domos singulis trienniis, vel, si opus fuerit, etiam pluries visitabit. Si non potest per se ipsum, potest eligere pro hoc munere adimplendo membrum sui Consilii. Approbatio ejus Consilii necessaria est quando Vistator eligitur extra Consilium. Sed pro visitanda aliqua domo particulari potest eligere quam vult.

154. Moderator generalis super Constitutionibus generaliter dispensare



Some of the most interesting  
 and the most important ones.

### Section III - The Geology of the

1. The geology of the  
 country is of great  
 importance, and the  
 study of it is of  
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 is of great importance,  
 and the study of it is  
 of great interest. The  
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4. The geology of the  
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 importance, and the  
 study of it is of  
 great interest. The  
 geology of the country  
 is of great importance,  
 and the study of it is  
 of great interest.

nequit. Tamen, propter graves causas, et cum a sensu Consilii generalis, scholasticos ad tempus studiis necessarium, et caeteros ad tempus, a vita communi eximere potest.

155. Ex officio custos est Constitutionum, quas ab omnibus Societatis sodalibus observandas curare debet. Eorum nullus munus gravi momenti suscipiet aut externum officium assumet, nisi, prius Moderatoris generalis consensum obtinuerit. Hunc eundem consensum necesse est ut quisquis habeat antequam facultatibus ab Ordinario concessis utatur; quas quidem Superior, justis de causis, aut suspendere aut restringere potest.

156. De Consiliariorum sententia, juris est Superioris generalis praescripta edere quae eo spectent ut Constitutiones permaneant incolumes, attendendo ipsarum menti et Societatis traditionibus.

157. Quum Superior localis et Provincialis omnia media expleverint pro correctione alicujus subiecti, relationem mittent at Superiorem generalem qui juxta recentiora Decreta agere debet.

158. Singulis trienniis Superior generalis Summo Pontifici per S.C. Religiosorum de totius Societatis statu, tum materiali et personali, tum disciplinari et oeconomico, relationem transmittit, ab Assistente et Consiliariis subsignatum.



159. Dum Moderatoris generalis locus vacat, Institutum gubernat Assistentens una cum Consilio generali. Is vero nihil mutare, nihil innovare, nisi gravi imperante necessitate, potest. Ejus decretis non ligabitur novus Moderator generalis.

160. Si (quod Deus avertat) Superior Generalis jam non, nisi cum Instituti detrimento, suam auctoritatem exercere posset, illum deponi oporteret. In quo casu, Consilium generale relationem ad S. Sedem mittit, cujus decisionem expectabit ut eam rite exequendum curet.

### Caput XXV - De Consilio Generali

161. Consilium generale constat Superiore generali, Assistente et tribus Consiliariis.

162. Oeconomus generalis potest ad Consilium vocari, nullam autem vocem deliberativam in eo habet.

163. Hi omnes Officiarii Consilii generalis a Capitulo generali ad sexennium eliguntur, et semper reeligi possunt. A solo Consilio generali, gravibus de causis, et cum S. Sedis approbatione, possunt revocari, Eorum mandata semper exeunt cum nominatione novi Moderatoris generalis.



177. The *Spizella socialis* Linn.  
 178. *Spizella socialis* Linn.  
 179. *Spizella socialis* Linn.  
 180. *Spizella socialis* Linn.  
 181. *Spizella socialis* Linn.  
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### Spizella socialis Linn.

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 210. *Spizella socialis* Linn.



164. Assistens et Consiliarii non possunt conjunctim esse Oeconomus generalis Assistens et quivis Consiliarius, necnon Oeconomus generalis possunt munera Superioris localis adimplere, si duo officia non sint inter se incompatibilia; quod principium applicandum est Consiliariis provincialibus et localibus.
165. Quando Consilium generale, post alicujus membri mortem vel abdicationem, vel revocationem, compleri debet, convocatur Superior localis domus geometrice prioris, et ejus concursu Consilium ad electionem procedit. Si secundum etiam membrum deest, tunc appellatur is qui natu major est in eadem domo. Electus vero suum munus servat usque ad proximum Capitulum generale.
166. Convocatur Consilium generale ad minus quoquo mense et saepius, si necesse fuerit. Cum Moderatore generali, de omnibus alicujus momenti rebus ad Communitatis sive spirituale sive temporale bonum spectantibus, deliberat.
167. In tractandis negotiis in quibus Consiliarii habent tantum vocem consultivam, sufficit Superior cum duobus Consiliariis; sed tres Consiliarii necnon et Superior sunt necessarii quando agitur de negotiis quae vocem deliberativum requirunt. Omnes Consiliarii convocati et certiores facti erunt de negotiis de quibus agitur.



168. Assistens et quivis Consiliarius  
jus habet secretum petendi scruti-  
nium, quotiescumque Consilii libertas  
id poscere videtur.

169. Assistenti et Consiliariis incum-  
bit Moderatorem generalem admon-  
endi, et apud eum totius Instituti quo-  
dammodo personam gerendi.

170. Decisiones a Consilio statutae in  
processu verbali a Secretario  
scribuntur. Oportet in hoc processu  
verbali fideliter referri omnes quaes-  
tiones et latas decisiones. Idem pro-  
cessus verbalis subsignatur ab omnibus  
Consilii membris praesentibus.

171. Consilii membra de omnibus rebus  
tractatis vel decretis secretum  
servare tenentur. Si quis eorum hoc  
discretionis praeceptum graviter et  
saepius transgrederetur, Consilium,  
vel ob unam hanc causam, ejus deposi-  
tionem a Sancta Sede petere posset.

172. Qui participes consilii esse  
desierunt, ipsi quoque, circa  
res durante muneris exercitio cognitae,  
eadem discretionis lege obligantur.

173. Solus Moderator generalis jus  
habet res in Consilio statutas,  
si id opportunum putat, revelandi.

174. Praeter casus infrascriptos et  
in Constitutionibus praevisos,  
Consilium generale voce tantum consul-





tativa gaudet, et Moderator generalis ejus sententiam sequi non tenetur. Atamen, majoritatis voluntati obsequendo, sapientem se ac prudentem geret.

175. Hic ea numerantur circa quae Consilium generale jus suffragii habet:

1) Capituli generalis convocatio extraordinaria;

2) Appellatio ad Ordinationes;

3) Professi alicuius dimissio;

4) Domorum novarum fundatio, vel jam existentium suppressio;

5) Confirmatio electionis a Capitulo Provinciali factae Superioris et Consiliariorum Provincialium.

6) Confirmatio admissionis ad Novitiatum et professionem factae a Consilio provinciali.

7) In locum Praepositorum generalium demortuorum, vel abdicatione remotorum aut depositione, aliorum substitutio;

8) Designatio loci Capituli generalis;

9) Pacta nomine Instituti facienda;

10) Mutuationes, cum S. Sedis approbatione, si mutum excedit sex millia nummorum.

11) Alienatio bonorum Instituti mobilium vel immobilium, cum S. Sedis approbatione, si eorum valor excedit sex millia nummorum.



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12) Approbatio rationum totius Instituti, sub anni finem danda;

13) Commodationes pecuniae, etiam cum hypotheca;

14) Fundatio scholarium subsidiorum, missionum, piorum operum qualicumque;

15) Legatorum acceptatio;

16) Novarum provinciarum creatio vel delimitatio.

176. Cum gravissimum aliquod decernendum est, Consilium generale quosdam Superiores locales, titulo mere consultativo, et si opus fuerit, quosdam professores convocare potest.

177. Si per turbida tempora destrueretur vel notabilem jacturam Institutum haberet, tunc S. Sedes quaestionem pecuniae dirimeret.

## Caput XXVI - De Secretario generali

178. Secretarius generalis eligitur a Capitulo generali. Secretarii generalis officium est transcribere epistolas.

179. Secretarii generalis munus etiam habet Instituti chartas ordinare, quarum clavis ei committitur; tandem conscribere processus verbales Consilii generalis, quos una cum caeteris subsignat.

117. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 118. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 119. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 120. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 121. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 122. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 123. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 124. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 125. *Journal of the American Medical Association*, 1911, 5: 1000-1001.

126. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 127. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 128. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 129. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 130. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 131. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 132. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 133. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 134. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 135. *Journal of the American Medical Association*, 1911, 5: 1000-1001.

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136. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 137. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 138. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 139. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 140. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 141. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 142. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 143. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 144. *Journal of the American Medical Association*, 1911, 5: 1000-1001.  
 145. *Journal of the American Medical Association*, 1911, 5: 1000-1001.

Caput XXVII - De Oeconomo generali

180. Oeconomus generalis ad Consilium vocatur quotiescumque ejus iudicio et disquisitionibus opus est ad tractandam quaestionem commodi alicujus temporalis. In consilio vocem tantum consultativam habet.

181. Omnia Instituti bona generalia administrantur a Moderatore generali una cum Consilio generali et Oeconomo generali.

182. Oeconomus generalis nec venditionem, nec emptionem, nec commodationem, nec mutuum, nec donationem, nec quemlibet contractum facere potest sine auctoritate Consilii generalis.

183. Arca tribus diversis clavibus clausa ei ad usum committitur, in qua inclusa servat omnia venditionis et emptionis acta, titulos foundationum, titulos qui jus dent ad certos fructus vel redditus percipiendos, syngraphas quae pecuniam repraesentant vel pecunias aequivalent, necnon pecuniam numeratam, excepta illa quae ad expensas ordinarias seu quotidianas est necessaria.

184. Unam ex arcae clavibus habet Moderator generalis, secundam Assistens, tertiam Oeconomus generalis.

Section 1111 - in Section 1111

1111. The section is divided into two parts, the upper part being the same as the lower part of the section 1111, and the lower part being the same as the lower part of the section 1111.

1111. The section is divided into two parts, the upper part being the same as the lower part of the section 1111, and the lower part being the same as the lower part of the section 1111.

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1111. The section is divided into two parts, the upper part being the same as the lower part of the section 1111, and the lower part being the same as the lower part of the section 1111.



185. Non aperitur arca nisi praesentibus trium clavium detentoribus.
186. Oeconomus generalis exactam rationem conscribit omnium pecuniae summarum et titulorum qui in arcam mittuntur vel ex ea summuntur.
187. Quotannis suae administrationis rationem reddit Consilio generali et indicem scribit eorum quae in capsula continentur.
188. Quotiescumque renovatur Consilium generale, Moderator generalis congregato Capitulo relationem facit de Instituti administratione oeconomica, pro tempore elapso a proximis electionibus generalibus ; oekonomus ei praebet documenta necessaria ad scribendam istam relationem, quae a Consilio prius approbanda est quam ad Capitulum praesentetur.

#### Caput XXVIII - De Moderatore Provinciali

189. Moderator provincialis a Capitulo Provinciali ad triennium eligitur. Item reeligi potest ac Superiores locales.
190. In administranda Provincia juvatur a Consilio quatuor membris constante, qui eliguntur a Capitulo Provinciali.

146. The species here is a new one.  
 (The name of the species is not given.)

147. The species here is a new one.  
 (The name of the species is not given.)

148. The species here is a new one.  
 (The name of the species is not given.)

149. The species here is a new one.  
 (The name of the species is not given.)

# PLATE I - THE SPECIES HERE

150. The species here is a new one.  
 (The name of the species is not given.)

151. The species here is a new one.  
 (The name of the species is not given.)

191. Electiones tam Superioris quam Consiliariorum provincialium factae in Capitulo provinciali, confirmatione indigent Curiae Generalis.

192. Provincialis Superior omnes suae jurisdictionis domos quotannis, quantum potest, visitat, nunquam autem in eodem anno quo Moderator generalis canonica visitatione fungitur.

### Caput XXIX - De Novitiorum Magistro

193. Magister Novitiorum a Consilio Provinciali ad triennium eligitur, et semper reeligi potest. Oportet ut in quinto saltem supra trigesimum anno suae aetatis constitutus sit, et a decennio saltem vota emiserit. Ejus electio indiget confirmatione Superioris generalis.

194. Oportet eum irreprehensa vita, pietate, zelo, gravitate, purdentia, mansuetudine, perspecta regiminis animarum experientia, commendari, necnon eximi a quovis munere suis officiis repugnante.

195. Ipse, quantum potest, novitiatus exercitiis praesidet, iis etiam quibus nil aliud nisi animus relaxatur; v. gr. recreationibus et ambulationibus.

187. *Blattaria* and *Blattellidae* are  
found in the same localities,  
as in the case of *Blattaria* and  
*Blattellidae* in the same localities.  
188. *Blattaria* and *Blattellidae* are  
found in the same localities,  
as in the case of *Blattaria* and  
*Blattellidae* in the same localities.  
189. *Blattaria* and *Blattellidae* are  
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as in the case of *Blattaria* and  
*Blattellidae* in the same localities.

Geological Survey, 1911

190. *Blattaria* and *Blattellidae* are  
found in the same localities,  
as in the case of *Blattaria* and  
*Blattellidae* in the same localities.  
191. *Blattaria* and *Blattellidae* are  
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*Blattellidae* in the same localities.

193. *Blattaria* and *Blattellidae* are  
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194. *Blattaria* and *Blattellidae* are  
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196. *Blattaria* and *Blattellidae* are  
found in the same localities,  
as in the case of *Blattaria* and  
*Blattellidae* in the same localities.  
197. *Blattaria* and *Blattellidae* are  
found in the same localities,  
as in the case of *Blattaria* and  
*Blattellidae* in the same localities.



196. Novitiis semper ad se facilem  
accessum praestat, et ab iis  
magnam cordis sinceritatem obtinere  
nititur, ut ipsos plane cognoscere  
possit.

197. Ad id constanter animum intendit  
ut novitios tum sincera pietate,  
tum colendarum virtutum studio imbuat.

198. Suam agendi rationem aptabit  
praeceptis expositis in Bulla  
Clementis VIII "Cum ad Regulares",  
diei 19 Martii 1603.

199. Pro omnibus factis suis a Moder-  
atoris provincialis jurisdictione  
pendet; cui interdum de novitiatus  
statu rationem reddit. Provincialis  
vero ejusdem relationem cum voto Con-  
silio provincialis Praeposito generali  
transmittere tenetur.

200. Pendet autem a jurisdictione  
Superioris localis, si ille ipse  
non sit Superior domus, in iis quae  
gubernationem Novitiatus non respiciunt.

201. Socius qui Magistro Novitiorum  
addit potest, trigesimum saltem  
annum attigerit oportet, et a quin-  
quennio votis sit ligatus.



190. The first object of the series was to secure a complete record of the life of the subject, and to show the influence of his life on the world.

191. It is the object of the series to show the life of the subject in its relation to the world, and to show the influence of his life on the world.

192. The second object of the series was to secure a complete record of the life of the subject, and to show the influence of his life on the world.

193. The third object of the series was to secure a complete record of the life of the subject, and to show the influence of his life on the world.

194. The fourth object of the series was to secure a complete record of the life of the subject, and to show the influence of his life on the world.

195. The fifth object of the series was to secure a complete record of the life of the subject, and to show the influence of his life on the world.

Caput XXX - De domibus et Superioribus  
localibus

202. Quaeque domus subjacet auctoritati Superioris localis, ad triennium electi a Consilio Provinciali. Eiusdem electio tamen confirmanda est a Praeposito generali.
203. Superiorem localem oportet esse triginta annos natum et perpetua vota emisisse.
204. Elapso triennio, Superior localis iterum eligi potest; sed postquam continuo sexennio Superioris munus exercuerit, eligi non potest pro tertio triennio in eadem domo nisi a Sancta Sede dispensetur.
205. Ipse tamen in alteram domum ut localis Suprior mitti potest.
206. Superior localis, studiorum director et Consiliarii nec fratrem nec avunculum, nec nepotem Consilii participem habere possunt.
207. Causa quodam gravi Superior generalis potest per se ipsum de una ad aliam residentiam subiectum aliquem amovere.
208. Director studiorum est de jure Assistens localis, et solum nominatur unus Consiliarius. Consilium provinciale iudicium fert an sit necessarium ut Director studiorum habeatur.



209. Superiorem localem non licet oeconomi munus simul exercere in domo sua.

210. Superior localis non potest a domo abesse per plus quam quadraginta et octo horas sine permissione provincialis, et ejus absentiae non possunt esse frequentes. Provincialis non potest permissionem absentiae dare per plus quam hebdomadam; ultra hoc tempus requiritur permissio Superioris generalis. De unaquaque absentia Assistens domus certior fieri debet.

211. Superior localis in regenda Communitate juvatur a duobus Consiliariis qui eliguntur a Consilio provinciali.

212. Cum abest Superior localis, locum ejus tenet Assistens.

213. Superior localis, si reipsa urget necessitas, fratres suos an observantia alicuius articuli, votorum substantiam non attingentis, ad tempus dispensare potest. De dispensationibus a se concessis Moderatorem provincialem certiolem faciet.

214. Superior localis potest permissionem tribuere absentiae pro horis tantum quadraginta et octo; Provincialis pro una hebdomada. Citra hoc tempus requiritur permissio Superioris generalis.





215. Superior localis suum convocat saltem semel in mense Consilium, ut cum illo colloquatur de iis quae ad domum spectant, v. gr. de disciplina, de studiis, de spirituali regimine, de temporali administratione, de quorundam discipulorum dimissione, de modo quo unusquisque suo munere fungitur, de remediis ad corrigendas negligentias et reparandos errores adhibendis.

216. Hic ea numerantur circa quae Consilium locale vocem deliberativam habet:

- 1) dimissio discipuli;
- 2) determinatio initii et finis majorum feriarum;
- 3) studiorum indices componendi;
- 4) mutationes vigentibus regulis afferendae;
- 5) locativarum reparationum oportunitas;
- 6) expensae extraordinariae a Decreto "Inter ea" regulatae.

217. In iis quae respiciunt expensas, emptiones et contractus, servatur ad- amussim Decretum "Inter ea".

218. Cum agitur de discipulo dimittendo, si discipuli confessor est Consilii membrum, hic Consiliarius deliberationi non interest, et in ejus



locum, pro praesenti casu, substituitur professor qui prius caeteris votis emisit; cui in hac re competit jus suffragii.

219. Quinto quoquo mense, Superior localis ad Moderatorem provincialem exactam de domus statu, scilicet de pietate, disciplina, labore, regulae observantia, salubritate, relationem mittit.

220. Si Consiliarius quidam putat abusus adesse, Superiorem Provincialem super hoc certiores facere debet.

221. Ut Residentia canonice erecta dicatur exigit ut ad minus sex fratres habeat. Si fratres minus quam sex sunt, requiritur declaratio S. Sedis ut residentia ista dicatur canonice erecta.

#### Caput XXXI - De Procuratoribus localibus

222. Procurator localis subjacet auctoritati Superioris localis, quem consulere debet de omnibus negotiis alicuius momenti, v. gr. pactis cum mercium praebitoribus, localivis reparationibus faciendis, servis accipiendis vel dimittendis, etc., etc.

223. Ipsi competit fundarum custodia et usus.

224. Si depositas sygraphas servat,

There is no evidence that the patient  
 was ever in the hospital. The  
 patient was in the hospital for  
 several days. The patient was  
 discharged from the hospital.

22. The patient was in the hospital  
 for several days. The patient was  
 discharged from the hospital. The  
 patient was in the hospital for  
 several days. The patient was  
 discharged from the hospital.

23. The patient was in the hospital  
 for several days. The patient was  
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#### 25. The patient was in the hospital

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 for several days. The patient was  
 discharged from the hospital. The  
 patient was in the hospital for  
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 discharged from the hospital.

26. The patient was in the hospital  
 for several days. The patient was  
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 discharged from the hospital.

27. The patient was in the hospital  
 for several days. The patient was  
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 patient was in the hospital for  
 several days. The patient was  
 discharged from the hospital.



eas inclusas custodire debet in capsula tres claves habente, quarum altera in manu Superioris localis erit, tertia in manu prioris consiliarii.

225. Quotannis, incipiente Julio mense, procurator impensarum tabulam statuit pro ineunte scholari anno, et ad Moderatorem provincialem mittit rationem summarum acceptarum vel expensarum per annum a proximo mense Julio elapsam, quam rationem, Superior provincialis mittet ad Superiorem generalem.

226. Singulo quoque mense, Superiori et Consilio locali tradit summariam descriptionem status oeconomici.

227. Nec vendere potest, nec mutari, nec donare, nec pacta in nomine domus facere sine auctoritate Consilii localis, cui et ipsi, in his rebus, non licet sui juris limitem excedere.

228. Exeunte anno, transmittit Oecono-  
mo vel provinciali tertium partem fructuum in anno elapso acquisite et fidelissime eidem mittit tributum cuique domi pro Curia generali casu impositum, ob gravissimas causas.

#### Caput XXXII - De studiorum Directoribus

229. Collegiorum Seminariorumve Superioribus socius adiungi potest qui sub nomine sive studiorum Directoris,





sive disciplinae praefecti, speciali modo puerorum studiis et moribus invigilet.

230. Director ille cavebit ne cum Superiore dissentiat, sed eius animo ductus et consiliis, pro viribus parte contendit ut pietas, boni mores et studia apud adolescentulos sibi commissos quam maxime floreant.

231. Director studiorum examini Consilii localis mutationes submittit quos ipse necessarias esse putat.

### Caput XXXIII - De professoribus

232. Professores meminisse debent non esse sibi modo impositum munus litteras scientiasque edocendi pueros, sed illos etiam vere christianos efficiendi. Jugiter itaque verbo et opere enitentur ut, dum eorum mentem exornant, mores quoque informaent in eis honestos, praesertimque confirmant illos in fide, parvi aestimantes si juvenes litteratos solummodo, non autem et religionis studiosos et Ecclesiae amantissimos viros societati tradant. Quod ut contingat, coelestes gratias tam pro se quam pro discipulis suis frequenter efflagitabunt, deinde agendi modum sibi effingent qui Superiori ac studiorum Directori probetur, et hanc legem sibi imponent ut ea solum et ea omnia doceant, quae fuerunt ex auctoritate Superioris designata.



**Caput XXXIV - De Magistris discipulorum  
custodibus**

233. Magistri quibus cura incumbit per totam fere diem discipulis invigilandi, grande profesto munus susceperere, et, si accurate, ut debent, opus suum exsequuntur, dubium non est illos tantum mereri quantum professores eminentissimi. Si pueri sint qui magis sese exhibeant regulae indociles, his magistri sedulius attendent, nec ab illa agendi ratione abscedent maxime commendabili, scilicet, ut delicta praepediant, ne postea in delinquentes saevire cogantur. Eorum reverentiam simulque fiduciam captabunt ex incessu, plerumque placido atque modesto, benigno habitu, voce composita, quae proponi possit exemplo adolescentulis. Si quando tamen in necessitatem saeviendi adducti fuerint, non iracundia moti, sed fronte serena, utentur poenis quas regula proponit.

**Caput XXXV - De Patribus spirituabilibus**

234. Presbyteri a Sancto Basilio qui, sive apud nos, sive in extraneis domibus sacerdotalia munera exercent, magnopere studebunt ut cum pietate, prudentia, caritate et modestia sese gerant. Superioris sui mandata esse quam fidelissime conabuntur. Nec committent ut sua sponte, intempestive







seduli, officia longius aequo extendant, tractentque negotia quae ad ipsos non spectant.

#### Caput XXXVI - De Superiore Scholasticatus

235. Superior Scholasticatus dirigendos habet juniores Societatis alumnos, qui, post Novitiatum, in studia sacra incumbunt, usquedum, juxta S. Romani Pontificis decreta ad Sacerdotium evehi possint. Dat operam ut filii non modo in doctrina, sed et in pietate et religiosae disciplinae amore magis ac magis progrediantur.

#### Caput XXXVII - De Visitoribus

236. Visitatores aut de more, aut de causa extraordinaria, in varios Societatis domos mittuntur. Sua mandata Superioribus localibus ad quos veniunt non tenentur semper patefacere; litteras tamen exhibebunt quae fidem faciant se venire a Superiore generali delegatos.

237. Visitatores, quo fideliolem valeant legationis suae rationem reddere, diligenter, quidquid tractaverint, annotabunt. Ubique excipientur honorate, et, si quis e consodalibus ab eis interrogetur, sincere debet respondere; quinimo nullus ex istis non praesto erit



ad praebenda sponte indicia, quotquot erunt necessaria, ut omnibus de rebus quas propter in disquisitionem missi sunt, certiores evadant. Singulos cuiusque domus consodales invisere privatim poterunt; sed, quidquid investigent, omni pressura abstinebunt, et conscientiae perscrutari minime praesument.

### Caput XXXVIII - De Capitulo provinciali

238. Capituli provincialis membra sunt:

1) Moderator provincialis.

2) Quatuor Consiliarii et Oeconomus provincialis.

3) Superiores domorum saltem novem professos habentium et unus delegatus pro singulis huiusmodi domibus.

4) Professi in minoribus domibus degentes se ad proximas domos ita conjungere debent ut saltem novenarium numerum attingant; sic glomerati, prius eligunt unum ex illarum domorum superioribus, deinde alterum eligunt professum. Si tamen minores quaedam domus aliae ab aliis nimio distant, illarum domorum professi se majori domui proximae conjungent, et una cum illius domus professis, ad eligendum delegatum pariter activi et passivi suffragii jure gaudebutn. Ab ipso autem Consilio provinciali illa determinatur glomeratio. (Normae 216)





239. Tot nominatur subdelegati quot sunt delegati. Item fit de delegatis ad Capitulum generale.

240. Inchoantur et continuantur Capituli sessiones ut notatur in capite ...

241. Moderator provincialis Capitulum convocat saltem singulis trienniis, et, si necesse fuerit, etiam saepius; sed ad convocationem Capituli provincialis extraordinaria requiritur approbatio Consilii generalis.

242. In Capitulo provinciali eliguntur Provincialis ac Adsistentes seu Consiliarii eiusdem qui tamen confirmari debent a Curia Generalitia; eliguntur insuper delegati ad Capitulum generale.

243. Peractis electionibus, Capitulum tractat de Provinciae negotiis spiritualibus et temporalibus.

244. Decisiones in Capitulo provinciali statutae, a Consilio generali approbandae sunt. Electiones tamen quae fiunt pro delegatis ad Capitulum generale non indigent approbatione Consilii generalis.

### Caput XXXI - De Consilio provinciali

245. Consilium provinciale constat:



110. Les conditions de la vie  
sont variables. - Les conditions de la  
vie sont variables.

111. Les conditions de la vie  
sont variables. - Les conditions de la  
vie sont variables.

112. Les conditions de la vie  
sont variables. - Les conditions de la  
vie sont variables. - Les conditions de la  
vie sont variables. - Les conditions de la  
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113. Les conditions de la vie  
sont variables. - Les conditions de la  
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sont variables. - Les conditions de la  
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115. Les conditions de la vie  
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116. Les conditions de la vie  
sont variables. - Les conditions de la  
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vie sont variables.

1) Moderatore provinciali, ut praeside;

2) quatuor Consiliariis, quorum unus Secretarii vices gerit..

246. Consilio adjungitur Oeconomus provincialis qui Consilio non interest, et quando convocatur, vocem tantum consultativam habet.

247. Cum abest Moderator provincialis, Assistens provincialis sessionibus praest et provinciam administrat.

248. Duo tantum Consilarii tenentur residere in eodem loco ac Superior provincialis, ut permanens Consilium constituent.

249. In Consilium vocantur saltem tertio quoquo mense et quotiescumque res decernenda est de qua Consilium suffragio ferre debet.

250. Mandatum Consilii provincialis non exit nisi in fine cuiusque triennii, etiamsi provincialis mandata forte, quacumque de causa ante exierint.

251. Mortuo, aut se abdicante, aut de-posito Moderatore provinciali, Assistens una cum Consilio provinciam gubernat usque ad adventum novi Moderatoris provincialis. Nil vero agit nisi stricte necessarium.

1. The following are the results of the examination of the patient's blood:

2. The patient's blood is found to contain a large number of bacteria.

3. The patient's blood is found to contain a large number of bacteria.

4. The patient's blood is found to contain a large number of bacteria.

5. The patient's blood is found to contain a large number of bacteria.

6. The patient's blood is found to contain a large number of bacteria.

7. The patient's blood is found to contain a large number of bacteria.

8. The patient's blood is found to contain a large number of bacteria.

252. Novus Moderator provincialis non ligatur decretis quae vacante ejus officio lata fuerunt.
253. Consilio provinciali, in omnibus iisdem casibus, a Consilio generali, jus suffragii competit.
254. Quando Provinciali et ejus Consilio novitius videtur dimittendus, eorum decisio a Superiore generali adprobanda est.
255. Consilii decreta pendent ex approbatione Consilii generalis.
256. Eadem discretio provincialibus Consiliariis et localibus imponitur quae membris Consilii generalis.
257. Exeunte quoquo anno, Consilium provinciale inspicit capsam et libros Oeconomi provincialis, eodem modo procedens quo Consilium generale erga Oeconomum generalem.
258. Quaecumque praescripta sunt Oeconomo generali et Procuratoribus localibus obligant etiam Oeconomum provincialem et omnes Provinciae Procuratores.

C

## Caput XL - De Missionibus

259. Professi in missionibus, vel in parochiis, adhibiti, terni quantum fieri potest, in quaque domo collocantur.

191. The same material is present in the same form as in the other cases.

192. The same material is present in the same form as in the other cases.

193. The same material is present in the same form as in the other cases.

194. The same material is present in the same form as in the other cases.

195. The same material is present in the same form as in the other cases.

196. The same material is present in the same form as in the other cases.

197. The same material is present in the same form as in the other cases.

# Case II - A. B. C.

198. The same material is present in the same form as in the other cases.



260. Residentiae Rector auctoritatem habet super omnibus Missionis operibus, tum domus ipsius, tum omnium ecclesiarum confratrum suorum ministerio fruuentium. Hi vero debent, sub ejus directione, generose ac simpliciter eniti ut ad commune opus concurrant nec quidquam, sine ejus assensu, assumere.

261. Confratres a communi residentia sine Rectoris permissione abscedere non possunt, et, opere confecto, ad quod missi erant, eodem statim redire debent.

262. Ordinariis pietatis officiis communiter vacant.

263. Accurate illis vitandae sunt mundanae societates, et sequendae, in quantum fieri potest, pro laboris executione et religioso usu temporis, regulae in collegiis acceptae.

264. Pro oeconomica parochiarum administratione, necesse est ut Rectores Consilio provinciali arbitrio utantur, cujus decreta servare tenentur. Coram eo possunt, sive scripto, sive verbis, sua desiderata exponere ac propugnare.

265. Exeunte quoque anno, Rector cuiusvis Residentiae pecuniarii status rationem reddit Consilio provinciali.

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Caput XLI - De praecentia

266. Si in una domo resident Superior localis vel Pronvicinalis aut Superior generalis, Superior localis omnis sua jura exercet intra limites sibi concreditos, quoad permissiones, etc.

267. Si Provincialis in eadem domo residet cum Superiore locali et separatim non vivit, non potest praesidere exercitiis vel Consiliis domus nisi una vice in mense, nisi in contrarium adsint graves rationes. Sed in commixtionibus praesidet semper Provincialis et benedictionem dicit. Si casu vel stabili residentia, adesset membrum aliquod Curiae generalis tunc istud locum principalem haberet, sed munus benedictionis mensae juris esset Superioris localis.

268. Unusquisque fratrum appellare potest ad Superiorem generalem, sed adamussim ordinem hierachicum servare debet; appellatio scilicet fieri debet primum ad Superiorem localem, deinde ad Provincialem et tandem ad Superiorem generalem. Sed priusquam Superior generalis definitivum responsum det, informationes capiat a competentibus Superioribus. Instane aliquo casu gravi, certiores reddet Superiores de sua deliberatione.





Caput XLII - De honoris ordine servando

269. Honoris ordo sic statuitur: Moderator generalis; quatuor Assistentes, quo ordine sunt nominati; Oeconomus generalis, Provinciales, novitiorum Magistri, Superiores scholasticorum; Superiores locales collegiorum, quo ordine sunt nominati, Parochi, studiorum Directores, Assistentes, Consiliarii locales, Professi ex ordinationis gradu, scilicet Sacerdotes, Diaconi, Subdiaconi.
270. Quisque, cum ad Sacerdotium promovetur, ordinem accipit emissionem votorum
271. Cum professus officium propter quod, in honoris ordine, specialem locum obtinebat exercere desinit, tunc locum recipit sibi innumero praecedenti assignatum.
272. Interdum v.gr. in praemiorum distributione, in academicis festis, in publicis praesentationibus, Magistri sequentem ordinem servant: theologia, philosophia, rhetorica, humaniores litterae, mathematica, tertia classis, exterae linguae, quarta, quinta classis, etc.



# THE LIFE OF THE UNITED STATES

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Decretum

Cum Constitutiones Sacerdotum S. Basilii, modificatas in capitulo Generali mense maji 1913 Romae habito, examini Sacrae Congregationis propositae fuerint, Emi. ac Revmi. Cardinales in Plenariis Comitibus die 8 Augusti 1913 ad Vaticanum habitis, omnibus mature perpensis, inductisque nonnullis modificationibus, prout extant in superiori exemplari, eas ad septennium approbandas censuerunt.

Et SS. Dominus Noster Pius PP.X., referente infrascripto Secretario, die 14 eiusdem mensis et anni, sententiam Emorum Patrum in omnibus approbare et confirmare dignatus est.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 11 Septembris 1913.

O. Card. Cagiano

Pro-Pref.

+ Donatus Arpus Ephesinus

Secretarius.

Chilodactylus

The Chilodactylus is a small, deep-sea fish, found in the North Atlantic, and is characterized by its large, prominent eyes and its long, slender body. It is a member of the family Chilodactylidae, and is found in the waters of the United States, Canada, and Europe. The fish is known for its ability to live in the dark, and its large eyes are adapted for seeing in low light conditions. It is a bottom-dwelling fish, and is found in the deep-sea environment.

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Chilodactylus

Chilodactylus

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Chilodactylus

EX SECRETARIA  
SACRAE CONGREGATIONIS  
DE RELIGIOSIS

N46/as

Roma, 11 septembris, 1913.

Illme ac Revme Pater,

Constitutiones Sacerdotum a S. Basilio,  
earumque Approbationis Decretum ad  
Paternitatem Tuam transmittito.

Cum vero Paternitati Tuae notificatum  
jam fuerit ut, antequam novae Consti-  
tutiones approbarentur, nulla mutatio  
fieret quoad electiones Superiorum,  
nunc procedi potest ad eorundem elec-  
tiones, si quae fieri debeant, juxta  
novae Constitutiones.

Omnia fausta Tibi a Domino adprecor  
et permaneo.

Tibi addictissimus

+ Donatus Arpus Ephesinus

Secretarius.

Revmo Superiori Generali  
Sacerdotum a S. Basilio.

(Transcribed from the mimeographed copy  
in the General Archives of the Basilian  
Fathers)





## Chapter I - Government of the Institute

1. The mother-house of the Institute of Priests of St. Basil is at Anonay in the Diocese of Viviers, France.
2. The mother-house cannot be transferred elsewhere without permission from the Holy Congregation of Bishops and Regulars.
3. There are two Provinces in the Institute, that of France, comprising such houses of the Institute as are situated in Europe and Africa; and that of Canada, comprising the houses in America.
4. No new Province may be formed without permission from the Holy See.
5. The Institute is governed by a Superior General.
6. At the head of each Province is a Provincial.
7. Each house is governed by a local Superior.
8. The Superior General governs the Institute in concert with the Council of Assistants called the Council-general. To the said Council are given a Treasurer-general and a Secretary-general.

Article I - Government of the Institution

1. The institution shall be organized as a corporation of the State of Virginia, to be known as the "Virginia Hospital for the Insane."
2. The institution shall have a board of directors, to be known as the "Board of Directors," consisting of not less than five and not more than nine members, to be appointed by the State Board of Public Health.
3. The institution shall have a president, to be appointed by the Board of Directors, who shall be the chief executive officer of the institution.
4. The institution shall have a medical director, to be appointed by the Board of Directors, who shall be the chief medical officer of the institution.
5. The institution shall have a superintendent, to be appointed by the Board of Directors, who shall be the chief administrative officer of the institution.
6. The institution shall have a board of visitors, to be appointed by the Board of Directors, who shall have the right to visit the institution at any time.
7. The institution shall have a board of trustees, to be appointed by the Board of Directors, who shall have the right to receive and disburse the funds of the institution.
8. The institution shall have a board of managers, to be appointed by the Board of Directors, who shall have the right to manage the day-to-day affairs of the institution.
9. The institution shall have a board of auditors, to be appointed by the Board of Directors, who shall have the right to audit the accounts of the institution.
10. The institution shall have a board of censors, to be appointed by the Board of Directors, who shall have the right to censor the publications of the institution.

9. Each Province is administered by a Provincial Superior with the assistance of four Consultants who form the Provincial Council. To this Council are given a Provincial Treasurer and a Provincial Secretary.
10. The local Superior governs his house with the assistance of two professed members who form the local Council.
11. The Superior general and the general Council as well as the Treasurer general and the Secretary general are elected by the Chapter general.
12. The Provincial Superiors, the Masters of Novices, and the local Superiors are elected by the general Council.
13. The Provincial Councils are elected by the Provincial Chapters.
14. The local Council is elected by the Provincial Council.
15. All elections are made by secret Ballot under penalty of nullity.
16. If, in an election, there be a tie, the Superior shall have a casting vote.

## Chapter II - The Chapter general

1. The first purpose of this study is to provide a general account of the life of the subject, and to show how the subject's life is related to the life of the country.

2. The second purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world.

3. The third purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world, and to show how the subject's life is related to the life of the future.

4. The fourth purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present.

5. The fifth purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past.

6. The sixth purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past, and to show how the subject's life is related to the life of the future.

7. The seventh purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past, and to show how the subject's life is related to the life of the future.

8. The eighth purpose of this study is to show how the subject's life is related to the life of the country, and to show how the subject's life is related to the life of the world, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past, and to show how the subject's life is related to the life of the future, and to show how the subject's life is related to the life of the present, and to show how the subject's life is related to the life of the past, and to show how the subject's life is related to the life of the future.



1. The general Chapter is made up of:
  - a) the actual Superior general and his predecessor or predecessors in office if such exist;
  - b) of the four Assistants of the Superior general;
  - c) of the Treasurer general and Secretary general;
  - d) of the Provincial Superiors;
  - e) of two delegates from each Province.
2. The above-mentioned delegates are elected by the Provincial Chapter.
3. The general Chapter meets once every six years.
4. For any extraordinary convocation of the general Chapter, the Superior general or the first Assistant must have the approbation of the general Council.
5. The general Chapter is convoked by letters addressed to the individual members thereof. Said letters shall, as far as possible, be directed to them three months before the meeting of the Chapter, and said letters shall state the day, hour, and place of meeting.
6. The general Chapter shall be opened by the celebration of a Mass which all the members of the Chapter shall assist, and by the singing of the Veni Creator, the proper versicle and prayer.



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7. The Superior general, if still in office, shall preside, otherwise the first Assistant shall preside.

8. The general Chapter elects the Superior general, his Assistants, the general Secretary and the general treasurer.

9. It deliberates on all important matters connected with the Institute.

10. Any professed member of the Institute has the right to present his observations to the Chapter general. Said observations must be made in writing and signed with the writer's name, and addressed in a sealed envelope to the Secretary general with the further address of: "For the Chapter general." The secretary shall deliver the letter so written to the three members of the Chapter who shall have been elected as a committee to draw up a report on the points submitted to the Chapter.

11. The members of the Chapter have the right to lay propositions before the Chapter and to have them debated.

12. When the presiding officer considers that a question has been sufficiently discussed, he shall call for the votes and a statement of the conclusions reached shall be drawn up there and then.

7. The proposed changes, it will be noted, will provide a more complete and detailed description of the proposed changes.

8. The proposed changes, it will be noted, will provide a more complete and detailed description of the proposed changes.

9. It is suggested that all members of the committee be kept informed of the progress of the work.

10. Any proposed changes to the law must be made in accordance with the provisions of the law. It is suggested that all members of the committee be kept informed of the progress of the work. The proposed changes, it will be noted, will provide a more complete and detailed description of the proposed changes.

11. The members of the committee are requested to submit their reports to the committee as soon as possible.

12. It is suggested that all members of the committee be kept informed of the progress of the work. The proposed changes, it will be noted, will provide a more complete and detailed description of the proposed changes.

13. In order that an election made by the Chapter may be valid, at least two thirds of the members of the Chapter must be present.
14. The members of the Chapter are bound to secrecy with regard to the matters discussed in their meetings.

Chapter III - Chapter for the election  
of the Superior general  
and the general officers

1. Three days of prayer and recollection shall precede the meeting of the Chapter.
2. At its first meeting, the Chapter shall choose by secret, uninominal, ballot and by the relative majority of the votes, two scrutineers and a secretary who shall, together with the president count the votes at each election.
3. It shall name a committee of three to look into and report on any propositions which may be laid before the Chapter.
4. It shall also appoint another committee of three members whose duty it shall be to examine into any attempt made by a member of the Chapter to secure for himself, by corrupt practices, the office of Superior general or any





attempt at plotting to prevent the election of another. In case the charge be proven, the guilty party shall be deprived by the Chapter of his vote, both actual and passive.

5. On the day appointed for the election, the members of the Chapter, after hearing Mass as mentioned in Chapter II, 6, shall assemble in the Chapter-hall. The Superior general and, in his absence, the First Assistant, shall preside. On the right and the left of the presiding officer are seated the Assistants and the board is made up of the scrutineers and secretary appointed at the first meeting.

6. Each member, on being called, shall withdraw into a neighboring apartment and prepare his ballot, and then return to the common hall and deposit it in an urn prepared for the purpose.

7. The secretary and one of the scrutineers shall go to the apartment of any member of the Chapter residing in the house whom sickness may prevent from going to the common hall and obtain his vote.

8. When all have voted, the presiding officer counts the ballots deposited in the urn, and if the ballots are more numerous than the voters, the vote must be taken up again and again until such error has ceased.

always as possible to prevent the  
 effects of alcohol. In case the  
 symptoms are not relieved, the  
 patient should be kept in bed,  
 and the following treatment  
 given:

1. The patient should be kept in bed,  
 and the following treatment  
 given: (a) The patient should be  
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 should be kept in bed, and the  
 following treatment given: (c) The  
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9. If the number of ballots and of voters agree, the presiding officer shall take up a ballot, read aloud the name inscribed on it, then hand it to the first scrutineer who shall hand it to the second and this latter shall hand it to the secretary. Each of these officers shall keep a distinct account of the contents of each ballot so read.
10. The same shall be done in the case of each ballot until all the ballots have been examined.
11. When all the ballots have been read, if the returning officers' accounts agree, the result of the vote shall be read aloud to the assembly.
12. If no candidate has obtained a majority of the votes on the first trial — the ballots already cast shall be burned and a second ballot be made in the same manner as the first.
13. If at the second trial no candidate receives a majority — the ballots shall be burned and a third trial made in the same way as before.
14. In the third ballot, that candidate who receives the largest vote shall be the Superior general.
15. If two or more candidates in the third ballot receive an equal number of votes, he shall be declared





Superior general who is superior to the other candidates either in dignity, or age, or years of profession.

16. The election over, the presiding officer pronounces the candidate chosen in any of the above ways to be the Superior general.

17. Thereupon the candidate elected shall recite the following declaration: "In the presence of God, of the Blessed Virgin Mary, of St. Basil, and of all the members of the Chapter here present, I promise to employ all my powers in promoting the glory of God in the government of the Institute." Thereafter the newly elected Superior is embraced in turn by each member of the Chapter.

18. If the Superior general die, resign, or be deposed, his successor shall, as far as possible, be chosen three months later. In no case may the election of a successor be delayed beyond a period of six months.

19. During the vacancy, the first Assistant shall make no change or innovation unless there be necessity for so doing and in every instance he must be authorized by his fellow-Assistants.

20. After electing the Superior general the Chapter shall proceed to elect the Assistants, the treasurer general and the secretary general by secret,





uninominal ballot. An absolute majority of votes is required on the first and second ballot; if a third ballot be taken, a relative majority suffices.

21. The first Assistant on being elected becomes Vicar General and discharges the functions of that office.

22. A report of these elections shall be drawn up at once and the same shall be signed by all the members present.

23. After the elections, the Chapter shall treat of any important business connected with the Institute.

24. The committee appointed at the first meeting of the Chapter shall present its report on the questions laid before it. On these questions and on all others presented to it, the Chapter shall deliberate and pronounce.

25. These pronouncements shall be drawn up in writing and the documents shall be signed there and then.

#### Chapter <III sic> IV - The Superior General

1. No one may be chosen Superior general unless he be 35 years old and his final vows be of ten years standing.

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2. The Superior general is elected for twelve years by the Chapter general. He is not re-eligible.
3. After he has fulfilled his term of office, the Superior general becomes a member of the Chapter general.
4. The Superior general resides in the Mother-House. Nevertheless he may, if he finds it necessary and the Council general approve, transport his residence elsewhere.
5. The Superior general governs the Institute himself, or with the help of the Council general in the cases appointed by the Constitutions.
6. The Superior general shall personally or by delegate, visit all the houses in the French province at least once in two years and those in the Canadian province at least once in five years.
7. The members chosen to act as delegate must be approved by the Council general.
8. The Superior general cannot grant a general dispensation from the Constitutions. He may grant to certain members a limited dispensation and for a reason from one or more articles which do not affect the substance of the vows.

1. The Executive Council is elected by the House of Representatives for a term of five years.
2. The Executive Council shall be elected by the House of Representatives for a term of five years.
3. The Executive Council shall be elected by the House of Representatives for a term of five years.
4. The Executive Council shall be elected by the House of Representatives for a term of five years.
5. The Executive Council shall be elected by the House of Representatives for a term of five years.
6. The Executive Council shall be elected by the House of Representatives for a term of five years.
7. The Executive Council shall be elected by the House of Representatives for a term of five years.
8. The Executive Council shall be elected by the House of Representatives for a term of five years.
9. The Executive Council shall be elected by the House of Representatives for a term of five years.
10. The Executive Council shall be elected by the House of Representatives for a term of five years.



9. The Superior general governs the Institute until his successor has been appointed.

10. Once he ceases to hold office the Superior general takes the place assigned to him by the length of time he has been a professed member of the Institute.

11. If, which God forbid! the Superior general could no longer exercise his authority without detriment to the Institute, he would have to be deposed. If such a case arise, the Council general shall submit the grounds for his removal to the Holy Congregation and abide by its decision.

12. The Superior general cannot hold office and must be deposed, if he be attacked by an infirmity or a malady such as to prevent him from efficaciously exercising his authority; if he fall into heresy and stubbornly persist in it; if he become guilty of a grave sin against good morals and the sin become known; if he give notable scandal; if he be convicted of some depredation prejudicial to the Institute.

13. The Superior general can and must resign as often as his conscience tells him that such is his duty.



Chapter <IV sic> V - Council general

1. The four Assistants form the general Council.
2. They are elected for six years by the general Chapter. They may be re-elected indefinitely.
3. An Assistant must be at least 30 years of age and be professed for five years.
4. The Assistants shall reside in the same house as the Superior General.
5. No Assistant may be a local Superior or treasurer general.
6. An Assistant cannot be deposed without the permission of the Holy Congregation.
7. The Council of Assistants shall meet at least once every fortnight; and if necessary more frequently.
8. An Assistant has the right to call for a secret ballot as often as the question under discussion seems to him to call for it.
9. Should the votes of the Assistants be equally divided, the Superior general's vote shall be decisive.





10. Except in the cases fixed by the Constitutions, the Superior general is not bound by the advice of his Council. He will act prudently, however, in deferring to the view of the majority.
11. The meetings of the Councils shall be secret and the proceedings be drawn up in the form of a report by the secretary.
12. This report shall duly record all the questions examined, the resolutions adopted, and, if the vote be an open one, how the votes of the members were distributed. This report shall be signed by all the members of the Council and also by the Secretary. The Assistants and the other general officers who take part in the deliberations of the Council are bound to observe strict secrecy with regard to everything said or done in the meetings. If a member violate this rule seriously and frequently, the Council, might, on this ground alone, ask the Holy See to depose him.
13. The duty of the Assistants is to help the Superior general in the government and administration of the Institute, and to advise with him as to the measures to be taken.
14. The general Council has deliberate voice in the following matters:





1) the extraordinary convocation of the general Chapter;

2) admission to the profession of perpetual vows;

3) the call of a professed member to Major Orders;

4) the expulsion of a professed member under permission from the Holy See.

5) the establishment of a new house with the permission of the Ordinary or the suppression of an established house under permission from the Ordinary, the creation of new provinces, or new novitiates under the approbation of the Holy See;

6) the appointment of Novice-Masters, Provincials and local Superiors;

7) the continuance in office of local Superiors after their term of office has expired;

8) the deposition of an Assistant, of the general treasurer or secretary general under permission from the Holy See;

9) The deposition of a Provincial, of a local Superior, of a Master of Novices; the appointment of delegates to visit one or more houses of the Institute when the Superior general cannot do so;

10) the designation of the place



where the Chapter shall be held; the removal to another place of the Mother-house when the Holy See grants leave;

11) the appointments until the next general chapter of such general officers as may have died, or resigned, or been deposed — namely, Assistants, treasurer general, secretary general, Master of Novices, Provincials, local Superiors.

12) the executions of contracts.

13) loans; if the loan exceed 6000 francs, permission must also be obtained from the Holy See;

14) the alienation of immovable or of valuable movables; if the value of these goods exceeds 6000 francs, permission must be had from the Holy See;

15) the ratification of the general accounts of the Institute;

16) finally all the transactions for which the approval of the Holy See is necessary.

15. No. 16 on page 7 of the Constitutions. If the general Council is incomplete by reason of the death, resignation, or deposition of one of its members, the first local Councillor shall be summoned to the first meeting of the general Council and with his help





a vote shall be taken to replace the lacking member. The newly elected member shall remain in office until the next meeting of the general Chapter.

Chapter <V sic> VI - Regulations concerning the  
Treasurer general

1. The treasurer general must be at least 30 years of age and his final vows of five years standing.
2. The treasurer general is elected for a term of six years by the general Chapter. He may be re-elected indefinitely.
3. When summoned to Council, he has only a consultative voice.
4. All the property movable or immovable of the Institute is administered by the Superior general and the council of Assistants with the help of the Treasurer general.
5. The treasurer general may make neither sale, nor purchase, nor loan, nor gift, nor contract, of any kind, in the name of the Institute, without the express permission from the Council of Assistants.

It shall be the duty of the President to see that the laws are faithfully executed. He shall have the honor and respect of the people. He shall be elected for four years, and shall be eligible for re-election.

Section VI - The President shall be elected by the electors in each State. The electors shall be chosen in each State by the people, or by the Legislature, or by a joint meeting of the Legislature and the people.

1. The electors shall be chosen in each State by the people, or by the Legislature, or by a joint meeting of the Legislature and the people.

2. The electors shall be chosen in each State by the people, or by the Legislature, or by a joint meeting of the Legislature and the people.

3. The electors shall be chosen in each State by the people, or by the Legislature, or by a joint meeting of the Legislature and the people.

4. All the powers not delegated to the President, nor prohibited to the States, shall be reserved to the States, or to the people, or to the States and the people.

5. The President shall be elected by the electors in each State. The electors shall be chosen in each State by the people, or by the Legislature, or by a joint meeting of the Legislature and the people.

6. To the treasurer general shall be given a strong box in which he shall carefully lock up all documents relating to sales and purchases, all deeds, all titles to stocks, etc., all obligations, bank notes, money ... and except such sums as are necessary for current expenses.
7. The said strong box shall be provided with three locks. The Superior general shall have the key of one, the first Assistant that of another, and the treasurer general that of the third.
8. Said strong box must not be opened save in the presence of the three holders of the keys.
9. The treasurer general is bound to observe the most absolute secrecy with regard to the business transactions of the Institute.
10. The treasurer general shall keep an exact account of all receipts and disbursements.
11. Once a year the treasurer general shall submit to the Superior general and his Council an exact account of his administration and an inventory of the contents of the strong box. After due examination of his books and of the contents of the box, the above mentioned report and inventory shall be signed by the Superior General and the Assistants.





12. The treasurer general cannot be deposed without the permission of the Holy See.
13. At the close of his term of office, the Superior General shall submit to the general Chapter an account of the financial administration of the Institute under his rule. This report, previously drawn up by the treasurer general, shall be ratified by the Council of Assistants before the meeting of the general Chapter.

#### Hapter <VI sic> VII - The Secretary general

1. The Secretary general must be at least thirty years of age and his final vows of five years standing.
2. The Secretary general is elected for six years by the general Chapter. He may be re-elected indefinitely.
3. The Secretary general may be one of the Assistants. In that case he has a deliberative voice, otherwise he has only a consultative voice.
4. The duty of the Secretary general is to write the Superior general's letters, to classify and take care of the archives, of which he holds the key,





and to draw up the report of the meetings of the Council, which report he signs as well as the other members.

5. He must be very discreet in the matter of the letters he writes, and of the debates and decisions of the Council.
6. He cannot be deposed without permission from the Holy See.

#### Chapter <VII sic> VIII - The Master of Novices

1. The Master of Novices must be at least thirty-five years old and his final vows of ten years standing.
2. He must, furthermore, be commended by reason of the practically irreproachable character of his past life, his piety, his spirit of prayer, his love of mortification, his gravity, his zeal, his mildness and gentleness, his well-known experience in the guidance of souls.
3. The Master of Novices is elected by the General Council for a term of six years. He may be re-elected indefinitely.
4. The Master of Novices cannot be deposed without leave from the Holy See.

and to give us the benefit of the work  
done by the committee, which report is  
being made to the board of trustees.

2. In view of the fact that the  
board of trustees is now in the  
process of the selection and nomination of  
the faculty.

3. The board of trustees is now in the  
process of the selection and nomination of  
the faculty.

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the faculty.

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process of the selection and nomination of  
the faculty.

8. The board of trustees is now in the  
process of the selection and nomination of  
the faculty.

5. The Master of Novices must be relieved of all offices or duties incompatible with the duties of his ministry.
6. The Master of Novices must not receive a novice without the permission of the Superior general, or the Provincial; a fortiori he must not allow him to pronounce the temporary vows.

Chapter <VIII sic> IX - The Province and  
the Provincial

1. The Provincials are elected by the general Council for a term of six years. They may be re-elected indefinitely.
2. No one may be appointed Provincial unless he be thirty years of age and his perpetual vows be of five years standing.
3. The Provincial is assisted by four Consultors who are chosen by the Provincial Chapter and who reside in the same place as the Provincial. To the Provincial are given a provincial secretary and a provincial treasurer whose terms of office, like that of the Consultors is of three years. The provincial treasurer has only a consultative voice unless he be also a Consultor.

1. The Board of Directors may be composed of all divisions or divisions of the company, and the Board of Directors may be composed of all divisions or divisions of the company.

2. The Board of Directors may be composed of all divisions or divisions of the company, and the Board of Directors may be composed of all divisions or divisions of the company.

Section VIII also II - The President and the Vice-President

1. The President and Vice-President may be elected by the stockholders for a term of one year, and may be re-elected for a term of one year.

2. The President and Vice-President may be elected by the stockholders for a term of one year, and may be re-elected for a term of one year.

3. The President and Vice-President may be elected by the stockholders for a term of one year, and may be re-elected for a term of one year.



4. The Provincial shall convoke his Council at least once a month, and more frequently if necessary.
5. The Provincial shall visit all the houses in his Province at least once a year.
6. In case of inability on his part, he shall send a delegate chosen by the Provincial Council.
7. The Provincial admits, with the consent of his Council, postulants into the Novitiate. He cannot admit novices to the perpetual profession without the approval of the Superior General.
8. The Province is represented in the general Chapter after the manner indicated in Chapter III.
9. The Province has a Chapter of its own which meets every three years.
10. The Provincial Chapter is composed of:
  - 1) The Provincial Superior;
  - 2) his Consultors;
  - 3) the provincial secretary and the provincial treasurer;
  - 4) the local Superiors of such houses as have six professed members.

4. The Council of Chalcedon (451) was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

5. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

6. In 451, the Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

7. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

8. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

9. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

10. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

11. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

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15. The Council of Chalcedon was held at Chalcedon, near Constantinople, and was the fourth of the great councils of the Church.

11. Those houses, of which the professed members are less than six, shall unite with the nearest house of six professed members to elect a delegate to the Chapter. Each professed member in such houses shall send his vote in a sealed envelope to the local superior of the larger house, who shall, thereupon and in the presence of his local Council, open the envelopes and count the votes contained in them as well as the votes of the professed members of his house. The local Superior shall inform the member elect of his appointment. Each Province has its own Novitiate which is under the authority of the Provincial.

12. The financial administration of the Province shall be conducted on the same lines as the general financial administration. There shall be a strong box with triple lock, the presentation and examination of accounts, etc.

13. Each house in the Province shall pay into the provincial treasury one third of its net revenue. In its turn the Province shall pay into the general treasury one third of its surplus revenue.





Chapter <IX sic> X - Local Houses and  
Local Superiors

1. Each house is placed under the direction and the responsibility of a local Superior.
2. Local Superiors are elected for a term of three years by the general Council. At the end of such term, the same man may be reappointed for a second term of three years; but after six consecutive years of superiorship in the same house, he must be transferred elsewhere or deposed, unless the Holy See grant a dispensation to the contrary.
3. The local Superior is assisted by a council of two professed members chosen by the general or provincial Council.
4. When his term of office has expired, he shall continue in authority until the arrival of his successor.
5. In union with his Council, the local Superior assigns to each member his special employment and provides for all external services, if there be any.
6. The local Superior cannot be at the same time local Treasurer.
7. In case of necessity, the local Superior may grant to certain members





a temporary dispensation from certain articles of the Constitution which do not affect the substance of the vows.

8. The local Superior may not erect buildings or make other repairs than what are called 'tenant' repairs (réparations locatives) without the express sanction of the general Council.

9. The local Superior shall assemble his council at least once a month for the discussion of local business, such as discipline, studies, the temporal and spiritual needs of the house, the admission or expulsion of certain scholars, the manner in which each member of the staff performs his duty, the means to be adopted for the correction of abuses.

10. If there be question of expelling a pupil, the Council shall vote by secret ballot and the advice of the majority is to be followed. In case of tie, the Superior's voice is preponderate.

11. Once every six months, the local Superior shall send the Superior general, or the Provincial an exact account of the status of his as regards discipline, regularity, government.

12. Once every six, the Councillors shall each send to the Superior general or to the Provincial a separate



statement of their opinion upon persons and things connected with the house.

## Chapter <X sic> XI - The Local Treasurer

1. The local treasurer is placed under the jurisdiction of the local Superior, whom he must consult as often as any matter somewhat important arises, as for instance the laying in of stores, the hiring or dismissal of servants.
2. The local treasurer holds and employs the means of the establishment and must administer wisely.
3. It is the duty of the local treasurer to look after the servants. He shall have them say their evening prayers together and shall see that they assist at Mass on Sundays and Holy-days.
4. The local treasurer is forbidden to receive presents or to accept donations from his furnishers.
5. He shall frequently examine the condition of the whole building to see that everything is in order.
6. He shall not put off to a later date repairs which can be effected at once.





7. He shall be the first to set the example of economy and shall gently remind the careless of their duty in the matter.

8. Once a year, in the early days of August, he shall transmit to the Superior general or to the Provincial an exact and detailed account of the receipts and expenditures of the preceding twelve months.

9. If the local treasurer be the holder of values belonging to the Diocese or to the Institute, these values must be kept in a strong box with triple lock. One key shall remain with himself, the second with the local Superior, and the third with the First Assistant.

(Transcribed from the mimeographed copy in the General Archives of the Basilian Fathers. Copies of this revision were given to members at the annual retreat in 1899. In 1900 a further revision of 182 articles numbered consecutively was given out with requests for observations)

For the whole of the year 1901 is not the  
 number of country and small  
 rivers and creeks of their  
 the water.

1. Since a year, in the year 1901  
 season, we shall examine in the  
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CONSTITUTIONES PRESBYTERORUM SOCIETATIS  
SANCTI BASILII

---

De coelo fortitudo

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Pii Instituti a Sto. Basilio nuncupati  
jam nunc LAUDIS Decreto condecorati et  
approbati, istae Constitutiones dili-  
genter correctae et emendatae sunt  
juxta Sanctae Sedis animadversiones.

Mense Martio, 1894.

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Constitutiones Presbyterorum  
Societatis Sancti Basilii

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PARS PRIMA

Caput Primum - De Societatis fine

1. Societatis S. Basilii est pia sacer-  
dotum consociatio, quae sub patro-

PROCEEDINGS OF THE SOCIETY OF AMERICAN GEOLOGISTS

# ANNUAL MEETING

AT THE HOTEL YACHTMAN

ALL MEMBERS OF THE SOCIETY ARE REQUESTED TO  
 ATTEND THE ANNUAL MEETING OF THE SOCIETY OF  
 AMERICAN GEOLOGISTS, WHICH WILL BE HELD AT  
 THE HOTEL YACHTMAN, NEW YORK, ON THE 15TH  
 OF DECEMBER, 1891.

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NEW YORK, ON THE 15TH OF DECEMBER, 1891.

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cinio S. Basilii hunc sibi finem proponit ut, salutem animarum procurando et sua ipsius membra in viam perfectionis dirigendo, pro viribus suis, Majorem Dei Gloriam promoveat. Quamobrem sacerdotalia ministeria, cujuscumque sint generis, amplectitur, dummodo vitae communi non repugnent; quamquam tamen ad edocendam sive in collegiis, sive in seminariis juventutem, necnon ad verbum Dei praedicandum potissimum incumbit.

### Caput Secundum - De Societatis forma

2. Superior generalis Societatis S. Basilii ad duodecim annos eligitur. Si, elapsis duodecim annis, iterum idem nominatus fuerit, quod fieri potest, necesse est ut a Sancta Sede expresse approbetur atque in hoc munere confirmetur. Superior generalis eligitur a Capitularibus, ut dicetur infra, ex majori suffragiorum numero. Auctoritas ejus desinit aut morte, aut abdicatione, aut depositione, aut, post quodque duodecennium, legitima novi Superioris electione.
3. Quatuor habest Adistentes, quorum consiliis, ad Societatis administrationem, in rebus gravioris omenti utitur.
4. Vicarium generalem sibi potest adjungere, cui majorem minoremve, ad





suum arbitrium, auctoritatem attribuit. Quae auctoritas, in tempus collata, ex litteris institutionis definitur. Vicarius ille generalis Consilio interest; quinimo, absente Superiore generali, praeest, utpote ab eo delegatus. Hunc extra casum, nisi e quatuor fuerit Ad-sistentibus, jus tantum habet dicendae sententiae.

5. Defuncto Superiore generali, auctoritas ejus ad Vicarium generalem transfertur, quem penes est usque ad novi Superioris electionem. Quod si defunctus non sibi Vicarium adjunxisset, tum ad Consilium Ad-sistentium pertineret, ex majori suffragiorum numero, Superiorem temporarium eligere. Si Superior ille temporarius ex Ad-sistentibus assumptus esset, in ejus locum succederet sodalis alius, hoc eodem modo electus, cujus muneri electio novi Superioris generalis finem faceret.

6. Electio novi Superioris non tres ultra menses est differenda, nisi Superior temporarius, de Consilii sui sententia et ob graves causas, censeat diutius esse morandum. Tribus autem interjectis, ob justam causam, mensibus, electionem non licebit protrahere ultra majores ferias subsequentes.

7. Superior temporarius, intra suae administrationis tempus, nihil omnino innovare potest in Societate. Quem-piam e loco suo non movebit, nisi urgeat



necessitas; abstinebit a qualibet re contrahenda quae prudenter praetermitti possit. Quidquid caeterum gesserit, ad sanctionem subjicietur novi Superioris generalis qui, pro suo judicio, id ratum aut irritum habebit.

8. Elapso duodecimo anno, Superior generalis, die tertia ante electionem novi Superioris, auctoritatem deponit; electioni Vicarius vel temporarius Superior praeesse debet.

### Caput Tertium - De Superioris Generalis potestate

9. Superior generalis sub sua potestate habet omnes Societatis alumnos, quibus nunc aliud, aliud nunc officium committere potest, ad majorem Dei gloriam et ad melius bonum Societatis et ejus alumnorum spirituales profectum.

10. Auctoritatis suae, eo quo judicabit modo expedire, Provinciales, Superiores locales, Visitatores, participes efficiet. Ex officio custos est Constitutionum quas observandas curare debet ab omnibus Societatis sodalibus. Nullus ex istis munia suscipiet, aut externum assumet opus, nisi prius Superioris generalis consensum obtinuerit. Hunc eundem consensum necesse est ut quisque habeat, antequam facultatibus utatur ab Ordinario concessis, quas quidem







Superior, justis de causis, aut suspendere aut restringere potest.

11. Intra certos Constitutionum fines, et, de Adsistentibus sententia, juris est Superioris generalis praescripta edere quae eo spectent ut Constitutiones permaneant incolumes, aut majori cum reverentia observentur. Ad illum quoque pertinet has easdem Constitutiones interpretari, imo silentium earum in quibusdam supplere, attendendo ipsarum menti et Societatis traditionibus. Verumtamen quae sic Superior praescripserit, haec licebit ipsius successori pro temprobisu mutare, nisi, a Sancta Sede speciali modo approbata, vim eandem quam Constitutiones habeant. Constitutiones autem semel approbatae, nullo modo, nec ulla in parte, mutandae sunt, nisi id fuerit ab ipsa Sancta Sede benignè permissum.

#### Caput Quartum - De Adsistentium Consilio

12. Agitabitur in Adsistentium Consilio quicquid gravius ad Societatis tum spirituale, tum temporale regimen spectat.

13. Adsistentes ad triennium tantum eliguntur; sed post quodque triennium iidem semper possunt rursus eligi. Si jura eorum in tempore periculosi mobbi Superioris generalis, aut in interjecto spatio ab ipsius morte ad succes-



oris electionem expirarent, suum eis munus continuaretur, donec novus Superior rite electus in sui juris possessionem veniret.

14. Dum vacat Superioris locus, Ad-sistentes jus deliberationis habent de rebus omnibus, et Superior temporarius nihil agere potest absque ipsorum consensu.

Adsistentibus cura incumbit Superiorem generalem monendi, et apud eum totius quodam modo Societatis personam gerendi. Adsistentium tamen sententiis Superior generalis non absolute adstringitur, nisi agatur, aut de admittendis ad professionem novitiis, aut de indignis sodalibus excludendis, necnon in casu exposito sub N. 4 in Decreto S. Cong. Ep. & Reg. 23 Nov. 1863, his verbis incipiente: Ut Moderator ...; sed oblivisci non potest se esse Deo redditurum rationem his de rebus, quas pro suo solo iudicio gesserit, maxime severam.

15. Nulla domus nova constituetur, nisi prius Superior generalis votum Consilii Adsistentium ea de re exquisierit.

16. Inter commotiones tempestatum, et varia rerum discrimina quibus quaevis societas est obnoxia, si Superior generalis aut nequeat aut nolit, quantum satis est, providere ut Sodalitas incolumis evadat, et Adsistentes,





consiliorum via, aut alio legitimo modo, non valeant periculum propellere, rem ad Apostolicam Sedem deferent, et quidquid praecipient Summi Pontificis oracual, id sodales omnes, summa cum reverentia exsequentur. Hunc autem extra casum, etsi omnia perturbentur, et, quidquid unquam accidat, donec tres vel quatuor e sodalibus Societati adhaerebunt, isti omnia jura quae transmittuntur in ista Societate, retinebunt, et concussum non relinquent aedificium, sed magno animo et Deo confisi, opus, si necesse est, de integro reficient.

#### Caput Quintum - De Procuratore Generali

17. Procurator generalis temporalia Societatis bona administrat. In deposito habet emptorum venditorumque litteras, pecuniarum fundatarum titulos, reddituum tabellas, actiones, obligationes, et cujuslibet generis nomina nummaria. In codice expensa et accepta diligenter annotat, capita et quaestus inscribit. Quotannis Superiori generali, sine cujus assensione nihil unquam aliquanti momenti gerere debet, fidelem omnium rerum rationem reddit. A procuratoribus localibus accipit quidquid illi reddituum habent, ad sequentem annum non necessarium. Notandum tamen quod ad collegia hoc praesertim spectat et ad seminaria proxima, non autem ad Missionarios vel ad domos longe a Gallia





distantes. His in locis, procuratores mandata quaeque exsequuntur quae fuerint a Superiore generali data.

18. Procurator generalis nominatur a Superiore generali manetque ad ipsius arbitrium revocabilis. Quamvis non sit e quatuor Adsistentibus, interesse consiliis potest, si eum Superior generalis advocet, sed non aliter atque Vicarius generalis, in simili casu; et jus tantum habet dicendae sententiae.

19. Procurator generalis, vel ipsius adjutores, si qui fuerint, necnon omnes qui Societatis, aut collegiorum aliarumve domuum res nummarias tractant vel jam tractavere, maxime cavebunt ne de habitu pecuniarum prodant quidquid tum Societatis, tum familiarum interest esse occultandum.

#### Caput Sextum - De praecipuis in Societate officiis

##### Articulus Primus, De Superiore Novitiatus

20. Ad superiorem novitiatus pertinet inquirere an qui ad novitiatum aspirant digni sint ut admittantur, et hos eosdem vel accipere vel excludere, prout bonum hoc aut illud censeat.

Quos autem, facta etiam inquisitione, dignos invenit, hi non adhuc admittuntur nisi sub ea conditione quod ad opus nostrum illos vocatos esse constabit,



ideoque primum probabuntur. Quum satis expertus fuerit superior novitiatus, sive ex parte intelligentiae et acquisitae jam scientiae, sive ex parte indolis et morum, novitios ad probationem admissos; si illos prudenter aestimet a Deo vocatos esse in Societatem Presbyterorum S. Basilii, tum, quadam solemnitate et definitive inter novitios adsciscet. Ab hac die, non ad christianas tantum virtutes, sed ad sacerdotalem religiosamque vitam illos curabit instituendos; quod ut feliciter assequatur, diligentissime et nostris Constitutionibus et peculiari novitiatus regulae attendet.

#### Articulus Secundus, De Provincialibus.

21. Provincialis Superior sub sua potestate habet omnes sodales provinciae cui fuit praepositus, soli Superiori generali ipse subordinatus. Superiores locales suae provinciae sua fulcire debet auctoritate. In quacunque domo, suum cuique, auditis superioribus localibus, offidum impertit. Ipse enim, certos intra fines, Superioris generalis vices gerit, quem caeterum sedulo monere, si quam in sua provincia difficultatem habeat, et interdum, sed ad finem praesertim cujusque anni, de summa rerum, tam sub spirituali quam sub temporali respectu, certiores facere debet.







22. Duos habet consiliarios, singulis trienniis a Superiore generali electos, quibuscum de gravioribus aut de dubiis suae gestionis rebus communicat, ut ipsorum prudentia suffultus, communi bono tutius provideat. Quotannis a quacumque suae provinciae domo sumptuum quaestuumque tabulam exiget, quam transcriptam et sua manu signatam ad Superiorem generalem mittendam curabit. Nullum aliquanti momenti incoeptum in domibus etiam Missionariorum peragetur, quod non agnoverit approbaveritque Provincialis. Ipse vero non prius suam dabit approbationem quam ab hujusce dioecesis Episcopo benignum, de re praesenti, assensum obtinuerit, si res juris est Episcopi. Tum per se, tum per quos delegat visitatores, compertum habebit an omnibus in provinciae suae domibus regula observetur; et, si forte, quod Deus avertat! quempiam e sodalibus compereit petram scandali esse pro fratribus suis, admonebit eum. Quem si suis monitionibus invenerit indocilem, rem deferet ad Superiorem generalem.

#### Articulus Tertius, De Superioribus Localibus.

23. Superiores locales nominantur et revocantur a Superiore generali. Auctoritatem, quam tenent a Superiore generali, libere in domo sua exercent, sed subordinati tamen auctoritati Provincialis cui rationem suae administrationis reddere debent.



24. Duos consiliarios habent, a Provinciali, vel, si Provincialis deest, a Superiore generali designatos, ad quorum prudentiam recurrant in dubiis; sententiam autem illorum sequi non absolute tenentur. Quod si isti consiliarii animadverterent licentiam invalescere in qua domo resident, collabi disciplinam, mores religiosos corrumpi, non observari regulam, aliaque istius modi, in conscientia, de his singulis, Provinciale, si quem habeant, aut ejus defectu, Superiorem generalem monere tenerentur.

#### Articulus Quartus, De Superiore Scholasticatus.

25. Superior scholasticatus dirigendos habet juniores Societatis alumnos qui, post novitiatum, in studia sacra profanaque, tum ad sacerdotes, tum ad adolescentiae magistros necessaria, incumbunt. Dat operam ut illi non modo in doctrina, sed et in pietate, et in religiosae disciplinae amore magis ac magis progrediantur.

#### Articulus Quintus, De Visitoribus.

26. Visitatores ob extraordinariam causam aut de more in varias Societatis domos mittuntur. Sua mandata Superioribus localibus apud quos veniunt non tenentur patefacere; litteras tamen exhibebunt quae fidem faciant se venire a Superiore generali vel Provinciali delegatos.





27. Visitatores, quo fidelius valeant de legatione sua rationem reddere, diligenter quidquid tractavere annotabunt. Ubique excipientur honorate, et si quis e consodalibus ab eis interrogetur, sincere debebit respondere; quia imo nullus ex istis non praesto erit ad praebenda sponte indicia quotquot erunt necessaria, ut omnibus de rebus, quas propter inquisitionem missi sunt, certiores evadant. Singulos cujusque domus consodales invisere privatim poterunt; sed quidquid investigent, omni pressura abstinebunt, et conscientias perscrutari minime praesument.

#### Articulus Sextus, De directoribus studiorum.

28. Collegiorum seminariorumve Superioribus socius adjungi potest, qui sub nomine, sive studiorum directoris, sive disciplinae praefecti, speciali modo puerorum studiis et moribus invigilet. Director ille cavebit ne cum Superiore dissentiat, sed ejus et animo ductus et consiliis, pro virili parte, contendet ut pietas, boni mores et studia apud adolescentulos sibi commissos quam maxime floreant.

#### Articulus Septimus - De procuratoribus localibus.

29. Procurator cujusve domus, sub Superioris sui auctoritate, rerum temporalium curam habet, pecuniarum





rationes tenet, famulosque in explendis officiis dirigit. Superiorem consulere debet et de ejus sententia agere, si quid inusitati negotii intercidat, atque etiam, si forte quae ad victum sunt necessaria, solitam praeter copiam, coemere velit.

#### Articulus Octavus - De professoribus.

30. Professores meminisse debent non esse sibi modo impositum munus litteras scientiasque edocendi pueros, sed illos etiam vere christianos efficiendi. Jugiter itaque verbo et opere enitentur ut, dum eorum mentem exornant, mores quoque informant in eis honestos, praesertimeque confirmant illos in fide, parvi aestimantes si juvenes litteratos solummodo, non autem et religionis studiosos et Ecclesiae amantissimos viros societati tradant. Quod ut contingat, coelestes gratias tam pro se quam pro discipulis suis frequenter efflagitabunt, deinde agendi modum sibi effingent qui Superiori vel studiorum Directori probetur, et hanc legem sibi imponent ut ea solum, sed ea omnia doceant quae fuerunt ex auctoritate Superioris designata.

#### Articulus Nonus, De magistris, discipulorum custodibus.

31. Magistri, quibus cura incumbit totam fere diem discipulis invigil-



andi, grande profecto munus susceperere, et si accurate, ut debent, opus suum exsequuntur, dubium non est illos tantum mereri quantum professores eminentissimi. Si pueri sint qui magis sese exhibeant regulae indociles, his magistri sedulius attendent et non hac agendi ratione abscedent maxime commendabili, scilicet ut delicta praepediant, ne postea saevire cogantur in delinquentes. Reverentiam eorum simulque fiduciam captabunt ex incessu plerumque placido atque modesto, benigno habitu, voce composita quae proponi possit exemplo adolescentulis. Si quando tamen in necessitatem saeviendi adducti fuerint, non iracundia moti sed fronte serena utentur poenis quas regula instituit.

#### Articulus Decimus, De patribus spiritualibus.

32. Presbyteri S. Basilii qui, sive apud nos, sive in extraneis domibus, sacerdotalia munia exercent, magnopere studebunt ut cum pietate, prudentia, charitate et modestia sese gerant. Superioris sui mandata exsequi quam fidelissime conabuntur, et non comittent ut sua sponte, intempestive seduli, officia longius aequo extendant tractentque negotia quae ad ipsos non spectant.

Articulus Undecimus, De sodalibus qui sacro funguntur ministerio, ut parochi, vicarii vel missionarii.







33. Tres saltem simul consodales erunt in exercendis hujuscemodi ministeriis, ut vitae communis facultatem habeant. Virtutibus non contenti quae seculares sacerdotes commendant, religiosas virtutes prae se ferent, et, quantum sua eis externa permittent officia, usitatis in Societate piis exercitationibus vacabunt. Simplici corde et magno animo, coadunatis viribus, opus suum peragent, a societatibus et ludis mundanis declinantes non secus atque a caeteris curis quae aut levitatem mentis aut otiositatem accusant. Eo magis videbuntur, et reipsa erunt inter se mutuo conjuncti quo citius, utpote qui sint numero pauci, ipsorum dissidentiae, si quae essent, amore sui nimio et superbia generatae, in lucem proderentur.

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## PARS SECUNDA

### Caput Primum

#### De votis

34. Nullus definitive in Societatem admittitur, nisi coram Superiore generali vel ipsius delegato, quatuor perpetua ac simplicia vota emiseric, Stabilitatis scilicet, Casitatis, Obedientiae et cujusdam modi Paupertatis qua



prohibetur ne quis, semel professus, redditus suos accumulet, aut quicquam sibi reservet, praeter anni prioris proventum; nisi tamen a Superiore generali, ut bonum opus perficiat, hocce voto, ad tempus fuerit exemptus.

35. Vota haec, etsi non solemnia, juris est solius Summi Pontificis exsolvere.

36. Novitius, unum post annum probationis, vota temporalia emittet, sicut dicetur N. 60.

#### Caput Secundum - De Capitulo Generali

37. Capitulum viginti membris constat.

Superior generalis cum suis Ad-sistentibus necnon Vicarius generalis, si quis habetur, et Procurator generalis semper inter Capitulares sedent, etiamsi non sint e viginti Capitularibus, et pari jure fruuntur, dummodo non agatur de electionibus. In electionibus enim, viginti Capitulares soli jus suffragii habent.

38. Superior generalis, per se, vel per delegatum, Capitulo de jure praeest.

39. Quicumque semel electus fuerit rite Capitularis, in Capitulo sedet usque ad mortem, vel demissionem, vel exclusionem. Nullus vero excludi potest nisi indignitatis aut incapacitatis causa.

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# Journal of the American Medical Association

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40. Si unquam de Capitularis exclusione ageretur, ea de re Superior generalis cum Adsistentibus et cum quatuor inter Capitulares, aut professione, aut dignitate, aut aetate prioribus, consilium iniret. Exclusio autem non esset pronuntianda, si reus Capitularis tertiam suffragiorum partem obtineret.

41. Si ex causis supradictis accidat ut unius vel plurium simul e capitularibus sedes fiat vacua, caeteri, quum primum convenerint, unum vel plures, ex majori suffragiorum numero successores eis eligent.

42. Existimabitur seipsum a Capitulo abdicare ille Capitularis qui, rite convocatus, sine rationabili causa et obstinate inconsilium venire, aut deliberationibus sese immiscere abnuerit. Ista tamen abdicatio pronuntiari nequit nisi per Superiorem generalem, aut per eum qui Superioris generalis absentis vices gerit, et semper quidem cum ea prudentia de qua dictum est ubi de exclusionem N. 40.

43. Capitulum omnino exigere debet ut rebelles excludantur Capitulares, et sine ulla mora, sodales digni eorum in locum succedant.

44. Ad Capitulum pertinent Superiorem generalem et quatuor ipsius Adsistentes eligere, qui assumi possunt extra Capitulares.





45. Omnes Capitulares sunt, sine ullo discrimine, in consilium convocandi; non enim fas est Superiori generali illos tantum accire quos sui ipsius novit studiosos. Capitulum singulis trienniis saltem convocandum est, non ad electionem modo Adsistentium, sed etiam ut pertractetur de gravioribus Societatis negotiis.

In hac eadem triennali sessione, quae nullam ob causam est omittenda, Capitulares sua vota coram Superiore generali expriment et communicabunt cum eo de omnibus quae ad bonum commune spectare arbitrantur.

### Caput Tertium - De electionibus

46. Capitulum, ut supra dictum est, convocari debet ad electionem tam Superioris generalis quam quatuor Adsistentium. In utroque casu, nullus e Capitularibus, nisi ob gravia impedimenta, a conventu sese excusabit. Attamen in usu est ut abstineant Capitulares, qui extra fines Europae degunt, ratione linginqui itineris, diuturnae absentia incommodorum, et impensarum de die in diem pro nostra Societate graviorum, nisi de eligendo Superiore generali agatur: etenim in hoc occurso ad conventum omnes adire expedit, imo valde optandum est. Absente plus quam tertia parte Capitularium, nihil valeret electio. Quod si in absentes esset animad-



vertendum, scilicet quia eos constaret non fuisse legitime impeditos, tum ageretur ut supra dictum est, ubi de exclusionem N. 40, et abdicationem N.42.

47. Superior generalis, vel eo deficiente, Vicarius generalis, Superioris locum tenens, Capitulares de die et hora futurae cujusque electionis, duobus saltem mensibus ante electionem, praemonebit.

48. In electionibus Superioris generalis necesse erit ut electus in prima suffragatione majorem absolute suffragatorum partem obtineat. Quam si, ante completam tabellarum distributionem, obtinuerit, non ultra ibitur; sed electus continuo declarabitur Superior generalis, et onus sibi impositum detrectare non potest.

49. Si in prima suffragatione nemo majorem absolute suffragiorum partem obtinuerit, iterabitur tabellaria operatio, et cuncta ut prius peragentur.

50. Si in hac decunda suffragatione nemo adhuc majorem absolute suffragiorum numerum fuerit consecutus, tunc inter hos duos agitabitur electio quibus plures e Capitularibus suffragati fuerint; et qui majorem, relative etiam, suffragiorum partem sibi conciliaverit, hic erit electus.







Quod si forte suffragia hinc et inde numero essent paria, ille foret electus qui professione, dignitate aut natu prior esset.

51. Adistentes in una suffragatione, ex majori relative suffragiorum numero eligentur. Aequata si forte fuerint inter plures suffragia, ille praeferetur qui professione, dignitate aut natu prior erit.

52. Si quis ex Adsistentibus intra triennium ab electionibus vita decesserit, Superior generalis ipse ejus in locum subrogabit alterum Adsistentem cujus jura ad proximimas electiones expirabunt.

53. Ante quamlibet, et praesertim Superioris generalis electionem, Capitulares dies aliquot in sancta mentis recollectione et in oratione frequentiori agent, ad cognoscendum Dei voluntatem.

54. Si quempiam e Capitularibus constaret, aut pro seipso aut pro alio, illicite optasse suffragia, jure suffragii activo et passivo privari posset, sed tamen de sententia tantum Capituli, ex secretis tabellis cognita.

55. Capitulares, quibus est sua in electionibus, varias ob causas, suspecta prudentia, licentiam habent



prudentiores fratres consulendi, ut ipsorum suffragatio non ad Societatis detrimentum convertat.

56. Electiones qualescumque, Capitularium, aut Adsistentium, aut imo maxime Superioris generalis, ex secretis suffragiis semper efficiuntur.

#### Caput Quartum - De Novitiatu

57. Novitiatus biennalis est. Primum annum novitii, juxta Sacros Canones, degunt integrum in domo separata, sub regimine piorum ac prudentium directorum, in qua ad pietatem et ad vitam religiosam exclusive informantur; alterum autem annum alia in domo, consodales inter et pueros, ut vocationem sum probent.

58. Aspirantes novitii, quum primum in novitiatum fuerint admissi, aliquot dies agent in pia mentis recollectione, et, nisi aliter visum fuerit patri suo spirituali, totius vitae confessionem in sacro Poenitentiae tribunali facient.

59. Non requiritur a novitiis ut jam ab introitu sint perfecti, sed ut magno animo ad perfectionem intendant. Ad observandam regulam, ad obediendum praepositis suis, ad subjiendum suum proprium iudicium, ad contemnendum

was a very good friend of the family, and was very kind to the children. He was a very good friend of the family, and was very kind to the children.

He was a very good friend of the family, and was very kind to the children. He was a very good friend of the family, and was very kind to the children.

### James Taylor - his family

Mr. Taylor was born in 1780, and was a very good friend of the family, and was very kind to the children. He was a very good friend of the family, and was very kind to the children.

He was a very good friend of the family, and was very kind to the children. He was a very good friend of the family, and was very kind to the children.

He was a very good friend of the family, and was very kind to the children. He was a very good friend of the family, and was very kind to the children.



saeculum, ad magni aestimandum quod unice necessarium est, nempe suam salutem et salutem animarum, instituentur. Dominum nostrum Jesum Christum et Piissimam ejus Matrem peramanter colere assuescent. Peculiaribus aliquot devotionibus piisque exercitiis, cum licentia directorum, indulgere poterunt; hanc autem licentiam directores non dabunt indiscretim, sed prudenter. Juxta Constitutiones Apostolicas, per annum integrum, novitii ab omni litterarum scientiarumque studio prohibentur.

60. Primo anno novitiatus completo, novitius quisque vota in Societate usitata temporalis, scilicet Casistatis, Obedientia, et hujus modi Paupertatis, de qua supra dictum est, emitti, sed ad unum modo annum. Exacto hoc anno, eadem iterum ad alterum annum vota renovat, iterumque sequenti tertio anno, donec, ad subdiaconatum vocatus, ea tandem, simplicia nunc etiam, sed in perpetuum, emittat, adjuncto quarto voto Stabilitatis: juxta Decretum S. Cong. Ep. et Reg. Die 4 Nov. 1892. Ab hac die, membrum fit Societatis et iisdem facultatibus, eodem jure quibus majores natu consodales, fruitur.

Qui vero ante novitiatum jam sacris est initiatus, post triennium probationis, emittet vota perpetua.





Caput Quintum - De Scholasticatu

61. Domus est, sub scholasticatus nomine, apud nos instituta, in qua juniores Societatis alumni imprimis scientiis ecclesiasticis et humanioribus litteris incumbunt. Biennium ducunt ea in domo. Postea non desistunt, ad quemcumque locum sint evecti, a studiis ibi incoeptis, sed Superior generalis accurat ut ea diligenter prosequantur.
62. Scientiam ecclesiasticam, quoad omnes partes, edocentur scholastici, et non major esse debent superiori scholasticatus cura quam ut huic studio se totos dedant.
63. In edocendo sive theologiam, sive jus canonicum, sive aliud quid, cavebunt scrupulosius scholasticus directores ne unquam a doctrina S. Ecclesiae dissideant, aut opiniones etiam amplectantur quibus Ipsa minus faveat. Quo pertinacius Ecclesiae inimici animos a Sancta Sede abalienare satagunt, eo magis nos animum nostrum cum ea debemus commiscere. Profitebimur ergo nos impiis eorum machinationibus omnino adversari, et eosdem, semper et ubique, sensus, eandem voluntatem nostris scholasticis ingenerare enitemur, ut haec religiosa in Summum Pontificiem observantia, haec filialis



admodum devotio quam a Patribus nostris accepimus, permaneat integra et, si fieri possit, magis magisque in nobis invalescat.

#### Caput Sextum - De regimine spirituali Societatis

64. Superior generalis nulla in dioecesi novam domum instituet S. Basilii Presbyteris committendam, nisi consentiente et approbante loci Ordinario. Nunquam, sine Episcoporum approbatione, intra ipsorum jurisdictionis limites verbum Dei praedicare, aut confessiones Fidelium audire, aut quaelibet alia ecclesiastica munia obire poterunt sacerdotes nostri. Quod autem ad caetera attinet, Superior generalis plenam potestatem habet in Societatis presbyteros, quos ubi et quo modo et quibus vult adhibet officiis, ad Majorem Dei Gloriam.

65. Nemini licet S. Basilii Instituto nomen suum dare, nisi prius litteras testimoniales prodiderit a proprio Ordinario concessas, ad normam decreti Romani Pontificis diei 25 Januarii 1848.

66. Quum Societatis alumni ad sacros ordines erunt promovendi, Superior localis ipsorum, de licentia aut Provincialis, aut Superioris generalis,





et obtentis prius litteris dimissorialibus a legitimo Ordinario, illos Episcopo hujus dioecesis praesentabit in qua commorantur. Si quis autem Episcopus litteras dimissoriales recusaverit, Superior generalis, impetrata ab hocce Episcopo sui subditi extraditione, peractisque omnibus quae S. Canones tali in casu praescribunt, utetur concessis a Sancta Sede facultatibus: nimirum consodalis hic ad sacros ordines promovebitur sub titulo mensae communis.

67. Superior generalis, singulis trienniis, Summo Pontifici per S. Congreg. Epis. et Reg. de totius Societatis statu, tum materiali et personali, tum disciplinari et oeconomico, relationem transmittere tenetur. Si Sanctae Sedi placuerit animadversiones ad nos perferri, has Superior magna cum reverentia accipiet, et omnes curas adhibebit ut religiose observentur.

#### Caput Septimum - De regimine temporali Societatis

68. Uniuscujusque e domibus nostris proventus, bona item omnia quae ex testamento aut donationibus aut quovis alio modo Societati possunt contingere, propria ipsius Sodalitatis bona fiunt.



69. Societatis alumni qui post professionem, aut sua sponte, aut vi, e Sodalitate discederent, quidquam non poterunt titulo indemnitate exigere. Attamen Superior generalis in eos christiana et sacerdotali charitate uteretur, quantum Societatis facultates id permetterent, perpensis necessitatibus eorum et erga Sodalitatem meritis.

70. Exclusionem pronuntiare licet,

- 1) ob inobedientiam Superiori generali formalem et obstinatum;
- 2) ob inveteratam et inemendabilem consuetudinem Constitutiones violandi;
- 3) ob actum graviter inhonestum;
- 4) ob grave delictum contra fidem;
- 5) ob quamlibet temerariam et inconsultam actionem unde fama Sodalium posset periclitari et Societas in discrimen venire.

71. Infirmitates qualescumque, aut in Sodalitate contractae, aut ante professionem declarate, numquam inferunt exclusionem.

72. Cuncti Sodales in Societate nostra tanquam filii familias habentur, quibus pater pro facultate sua quaecumque sunt necessaria suppeditat, sive bene se habeant, sive sint invalidi aut senes, usque ad decessum. Quisque tamen sumptibus suis comparat quidquid



1. The following are the names of the persons who have been appointed to the various committees and sub-committees of the Council of the American Association of Economic Geologists for the year 1951-1952.

2. The following are the names of the persons who have been appointed to the various committees and sub-committees of the Council of the American Association of Economic Geologists for the year 1952-1953.

3. The following are the names of the persons who have been appointed to the various committees and sub-committees of the Council of the American Association of Economic Geologists for the year 1953-1954.

4. The following are the names of the persons who have been appointed to the various committees and sub-committees of the Council of the American Association of Economic Geologists for the year 1954-1955.

est vestimenti et tegumenti corporis, et insuper breviaria, libros manuales pietatis, scripturae sacrae, theologiae, et quaedam alia pauca, ut cuique libet, et enumeratu supervacanea. Quocirca quilibet Societatis alumnus, post primum novitiatus annum, si non est presbyter, quotannis accipit trecentos francos argenteos; si vero presbyter, ducentos francos, et trecentos, si eleemosynae pro missis centum francis sunt pauciores.

73. Pecuniae quae ex opere casuali pro-veniunt et centum francis superiores per annum non fiunt, ipsi tribuuntur sodali qui opus peregit. Quae autem hanc summam superant, et similiter omnes proventus, qui ex officiis vel mandato superioris procedunt, ad Societatis aerarium redeunt.

74. Sodalitas membrorum suorum familiam aliquantenus adoptat; quamobrem sociorum propinquos participes aliquantum facit fructuum missae quae quotidie pro defunctis sodalibus celebratur; sociorum fratribus et nepotibus educandis, aliqua sumptuum scholarium deminutione favet; ne multa, ipsorum patri aut matri, si gravi inopia laborarent, officiose subveniret.

75. Si quid hujusce modi Superior generalis, aut pro se aut pro suis, expetendum haberet, rem deferret ad con-



silium. Adsistentium qui, deliberatione seorsum habita, quid sit agendum, decernerent.

76. Post majores ferias, sodales omnes, juxta Constitutionum tenorem, expendisse cunctas pecunias debebunt quas in penultimo anno, a Societate tam ad vestitum quam pro missis celebrandis acceperint, necnon cunctos redditus quoas aliunde habuerint; adeo ut nihil amplius retineant quam et ultimi et jam vertentis anni proventus.

77. Interdum Societas majores minoresve, pro suis facultatibus, eleemosynas faciet.

78. Singulis annis Superior generalis Societatis expensa et accepta recenserebit quorum tabulam accipiet de manibus Procuratoris generalis et ipse obsignabit.

#### Caput Octavum - De professione

79. Unusquisque e sodalibus per professionem multas contrahit obligationes, scilicet:

1) Ut totum suum tempus, ingenii quidquid habet, quid valetudinis, et vitam etiam in Societate consumat ad Majorem Dei Gloriam;

2) Ut religiose has praesentes Constitutiones observet et quaecumque



11. The following is a list of the names of the persons who have been elected to the office of President of the Society for the year 1911-12.

12. The following is a list of the names of the persons who have been elected to the office of Vice-President of the Society for the year 1911-12.

13. The following is a list of the names of the persons who have been elected to the office of Secretary of the Society for the year 1911-12.

14. The following is a list of the names of the persons who have been elected to the office of Treasurer of the Society for the year 1911-12.

#### General Secretary - Dr. J. H. H. H.

15. The following is a list of the names of the persons who have been elected to the office of General Secretary of the Society for the year 1911-12.

16. The following is a list of the names of the persons who have been elected to the office of General Secretary of the Society for the year 1911-12.

17. The following is a list of the names of the persons who have been elected to the office of General Secretary of the Society for the year 1911-12.

posterius per competentem Auctoritatem ad regimen Societatis statuenda videbuntur;

3) Ut Superiori generali vel ejus delegato patefaciat omnia quae ratus erit aut sodalium aut Societatis bono nocitura;

4) Ut nullum cum externis praesertimque diversi sexus personis, sive per litteras, sive alio modo, commercium habeat, nisi necessitas aut urbanitas id evidenter postulent, et, in casu budio, ad Sueriorem generalem vel Provincialem recurrat;

5) Ut sine expressa licentia non suscipiat in sacro Poenitentiae tribunali spiritalem directionem, nec aliud opus externum quantumvis bonum aggrediat;

6) Ut nullum publicet librum quin prius manuscriptum Superiori generali et Adsistentium consilio summisserit. Hic manu scriptus liber, una cum approbatione, si fuerit concessa, in Archivio Societatis depositus, conservabitur et fiet res propria Sodalitatis.

#### 80. Formula votorum temporariorum:

1. Ego, N.N., coram Beatissima Dei Genetrice Maria, Sanctissimo Joseph, Sancto Patre nostro Basilio et universa curia coelesti, necnon omnibus hic adstantibus, promitto et voveo Sanctissimae Trinitati, Patri et Filio et Spiritui



Sancto, et (tibi), Patri Reverendo, Superiori generali Societatis Sancti Basilii, ac successoribus (tuis, vel, ejus) ad annum unum tantum, Castitatem, Obedientiam et Paupertatem; hanc tamen eo sensu quod de meis redditibus, undelibet proveniant, nihil, sine licentia Superioris, possim retinere, praeter redditus anni praecedentis, juxta Constitutionum tenorem.

## 2. Formula Professionis perpetuae:

Ego, N.N., coram Beatissima Dei Genetrice Maria, Sanctissimo Joseph, Sancto Patre nostro Basilio et universa curia coelesti, necnon omnibus hic adstantibus, promitto et voveo Sanctissimae Trinitati, Patri et Filio et Spiritui Sancto, et (tibi), Patri Reverendo, Superiori generali Societatis Sancti Basilii, ac successoribus (tuis, vel, ejus) Stabilitatem, Castitatem, Obedientiam et Paupertatem; hanc tamen in eo sensu quod de meis redditibus, undelibet proveniant, nihil, sine licentia Superioris, possim retinere, praeter redditus anni praecedentis, juxta Constitutionum tenorem.

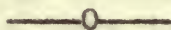
L.J.C. & B.V.M.





## CONSTITUTIONES

## Directoriae

Caput Primum - De obligatione tendendi  
ad perfectionem

81. Qui vocati sunt ad salutem per communem viam operandam, Dei et Ecclesiae mandata observare debent. Qui vero eodem et quidem per viam breviorē tutioremque a Deo vocantur, evangelica insuper consilia, in quibus consistit perfectio, tenentur amplecti. Propterea multi homines, relicto saeculo, sese vitae religiosae dedunt, et revera, quum se ultro votis religionis semel adstrinxerunt, obligationem contraxerunt ad perfectionem semper et ubique tendendi. Inde fit ut consilia, quae pro saecularibus vim tantum consilii habent, pro religiosis vere sint mandata; quinimo, media sunt tantummodo ista consilia, finis vero sublimior. Quemadmodum enim viator omni onere sese expedit, quo maturius ad itineris sui terminum perveniat; sic Religiosus omnis vincula rumpit et omnes terrenos affectus, quo magis Deo per charitatem adhaereat. Hic unus finis ad quem religiosi omnes tendere debent.

Deus autem qui sua opera infinite



voluit variare, qui stellam a stella claritate distinxit, qui ab unaquaque arbore suum requirit fructum, a nostra Societate videtur exposcere ut, per suas ipsius Constitutiones, per consuetudines, per varias denique exercitationes quas, bene juvante Providentia, paulatim sibi indidit, peculiari quodam modo, membra sua sanctificet.

### Caput Secundum - De Votis

82. Divina Providentia, quantum licet interpretari, cum ad instituendam juventutem, maxime leviticam, nos vocaret, quodam voluit consilio, cujus nonnihil apparet aliis in institutis non admodum nostro absimilibus, nos esse Clero saeculari conterminos et eosdem fere mores gerere, ut primum exempla institutaque nostra ea forent quae possent discipuli nostri imitari, deinde fortasse ut ad nos libentius se conferrent qui divinitus ad religiosam vitam vocati, varias ob causas, a majoribus et antiquis Ordinibus aversarentur. Ideo forsitan longos degimus annos ab omni voto liberi et nunc adhuc paupertatem nonnisi imperfectam vovemus. Vota autem, qualia nunc solemus emittere, et praesentes istae Constitutiones, dummodo ea observemus fideliter, sat superque valent, ut floreat semper Societas, habeatque ab





aetate ad aetatem, viros conspicuos eadem abnegatione, eodem sacerdotali studio, eodem animo quibus nostri excelluere patres.

### Articulus Primus, De voto Paupertatis.

83. Paupertatis voltum, singulis diebus, singulis etiam quodammodo horis, Religiosum premit, qui, quum se pauperem fore promiserit, semper et ubique pauperem agere debet. Ideoque nullum certe aliud votum naturae est onerosius.

A tanto onere nos poene omnino allevati sumus; et, revera, quod vovemus, plurimum scilicet annorum reditus non esse a nobis accumulandos, id tantulum est ut vixdum nomen paupertatis mereatur. Hucusque tamen hoc fuit eo nomine in Societate nostra designatum, ob causas non levioris momenti quae subsequuntur.

1) Presbyteri S. Basilii, praetenui filo, huic heroicae virtuti inhaerescere voluerunt quam tantum Dominus Noster Jesus Christus tum verbis, tum exemplis illustravit, quamque perfectissime colunt Ordines religiosi, Ecclesiae decus et ornamentum.

2) Finem eundem sibi proposuerunt assequendum quem Ordines strictae observantia, videlicet extinguendam possidendi cupidinem, vindicandam a terrenis affectibus animam, exterminanda turpis avaritiae scandal.



3) Paupertatis nomine, quaecumque luxum redolent, aut mollitiem, aut inanem gloriam, et, nonime voti, insanos et inutiles sumptus, a se removere contenderunt; alioquin non exstaret MELIUS BONUM quod est de essentia voti.

4) Praeterea sic avaritiae radicem praecedentes, id in mente habuerunt ut ad abundantiores eleemosynas inclinar-entur faciendas.

5) Existimaverunt tandem, esti diminutum votum emitterent, omnibus consodalibus fore evidens quod nihilo secius sese ad paupertatem exercere deberent.

84. Invitantur omnes Societatis alumni ad sua negotia temporalia ita componenda ut non multum temporis, nec multas curas eorum gestioni adhibeant; nam ad majora nati sumus.

Omnino nobis interdicuntur utpote indecora, a sancta religione aliena et scandalum inducentia, aleatoria pacta, operationes argentariae, negotiationes de adventitiis quaestibus et alia hujusmodi quae nos efficerent mercatoribus similes. Quae quidem prohibitio tam ad procuratores quam ad privatos spectat.

85. Interdicitur quoque ne quis se obliget pro aliquo; ne mutuetur, ne acquirat aere alieno, ne emat quod continuo aut non multo post solvere nequeat.





## Articulus Secundus, De voto Castitatis

86. Virtus haec, qua propius ad Angelos accedimus, et quae tanto jure dicitur Clericorum decus et ornamentum Ecclesiae, digna sane est quae speciali voto muniatur. Votum autem hoc ut intemeratum servetur, a multis aliis, sed imprimis ab occasionibus cavere oportet.

Sunt quidem occasiones omnimodae: occasiones a foris, nimirum visitationes activae et passivae, lectiones nugatoriae, intemperantia, otium, audiendi videndique cupido, etc.: occasiones ab intus, rerum nempe aeternarum oblivio, mollitia cordis, taedium vitae gravis et austerae, inclinatio animi ad quoslibet cogitationes, ad quoslibet affectus. Sunt quaedam occasiones quibus non esse aliquoties abnoxii non possumus: alioquin de hoc mundo exeundum est. In omnibus his solliciti est praecavendum. Qui stat videat ne cadat. Qui amat periculum, in illo peribit.

Prudentia idcirco, vigilantia, solitudinis amor et orationis, carnis crucifixio atque animosa laborandi consuetudo nobis quam maxime commendantur.

## Articulus Tertius, De voto Obedientiae

87. Hoc votum est omnium portatu facilissimum. In rarissimis enim casibus stricte obligat (quum scilicet in nomine Dei et in virtute promissae obedientiae

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Superior imperat), et onera viribus cujusque aptantur; non enim facta exiguntur heroica ab eo qui ad opera tantum communia adspirat. Ea est jurisprudentia, ea quoque agendi ratio omnis religiosae societatis.

Attament votum obedientiae maxime est sodalitatibus necessarium et sodalibus utilissimum: Sodalitatibus maxime necessarium, quoniam e voluntatibus juxtapositis, non ullo vinculo, non ulla lege cohaerentibus, corpus unum non efficitur, sed incondita elementorum moles quae inter se pugnant et a se invicem dissident. Superior enim, cui sui non obsequuntur subditi, caput est sine corpore, quemadmodum subditi adversus suum Superiorem contumaces, sunt sine capite membra. Istiusmodi Societas in Dei maledicta hominumque contemptum non potest non incurrere. Melius at certe foret si singuli, alius alio, discederent, viverentque ad suum morem, quam si vivendi modum experiantur a naturae legibus non secus atque religionis abhorrentem. Quum igitur religiosus sentit seipsum obedientiae jam impatientem, tum exemplo intra se dicat, quasi perterritus: Quid modo sim acturus? Si per arrogantiam aut per socordiam recusabo voluntatem meam submittere, en fratribus meis exemplum tradam quod sequi non poterunt nisi in nostrae Societatis ruinam! Nunquid sic egisse velim, quum prodibo ante tribunal





Dei? Et, tanto malo peracto, quid postea remedii afferam?

Sodalibus est utilissimum votum obedientiae: religiosus obediens fit enim quodammodo impeccabilis, quoniam per voluntatem peccatur, et ille hanc, vi suae professionis, totam suo Superiori mancipavit; sed praeterea omnes actus ejus hinc pretium capiunt supernaturale quod aestimari nequeas; unde fit ut neque quod consumit tempus ad recreandum animum, aut ad corpus reficiendum, aut ad sumendam quietem, neque ullum aliud inutile pereat ad aeternam vitam. Imo in hac vita jam pro sua obedientia non solum mercedem praecipit, quum sit, ea de causa, maxime a consodalibus dilectus, sed etiam perpetua fruitur animi tranquillitate quae a voluntate pendet, Deo Superioribusque peramanter subjecta.

88. Ne igitur, intra voti nostri limites nos stricte continentes, obedientiam capessamus quae ex aliqua parte claudicet. Obediamus autem semper, obediamus ubique, sive soli, sive coram fratribus, in minimis non aliter ac in magnis rebus; obediamus sine ulla admurmuratione, alacri animo, et voluntatem superiorum anticipantes.

#### Articulus Quartus, De voto Stabilitatis

89. Quisquis portam habet sibi apertam, qua possit aufugere, magno in peri-



culo versatur ne non in incoeptis permaneat; quin, prima tentatione victus, a fratribus suis discedet; qui autem in perpetuum libertatem suam devinxit, ille facilius et integrius sese devovet Societati cujus membrum est.

Ea est vis propria voti Stabilitatis; hoc votum mutuum insuper et, quidem titulo oneroso, implicat pactionem religiosum inter et societatem in qua religiosus professus est. Quae pactio nequit abrogari nisi in casibus a Constitutionibus aut jure Canonico praevisis, nec quisquam contractas inde obligationes, solvere valet, nisi Summus Pontifex, vi suae summae auctoritatis.

Gratum nobis et sacrum semper maneat, etsi nos validis coerceat vinculis, votum illud quod primum nos nostro in loco retinet, nostras omnes fugat de futuro sollicitudines, a nostra nos inconstantia vindicat, necnon a tam multis periculis in quos decidere solet ille qui a vocatione sua declinavit; quod deinde potissimum efficit ut in nostra Societate traditiones bonae perpetuentur, peritissimi in ea multiplicentur viri, et velut in familia bene morata remaneat inter ipsius membra indissocialibis unitas; quod tandem superioribus suam agendi libertatem plenam, et rebus gerendis suum ordinem suumque aequabilem cursum maxime confirmat.





90. Quum de votis observandis agitur aut de colendis virtutibus quae ad vota proxime psectant, ne satis habeamus quod a Constitutionibus praescriptum est; sed hoc quoque studeamus peragere quod apud optimos auctores legimus, de Paupertate, de Castitate et Obedientia, et hos sanctos aemulemur religiosi de quibus singulis dicere possis: Pingebat actibus paginam quam legerat.

### Capitulum Tertium - De Pietate

91. Hanc saepe numero Superiores unicuique e sodalibus, et exemplis suis et sermonibus, et omnibus modis, exhortationem commemorent B. Pauli Apostoli ad Timotheum: Exerce te ipsum ad pietatem ... Pietas enim aroma est quod caeteras virtutes servat; pietas fundamentum et radix omnium bonorum. Sine pietate cuilibet religiosae societati nulla salus esse potest.

92. Pietas, in strictissimo sensu sumpta, amor est in Deum filialis. In sensu vero lato, comprehensio omnium virtutum quae in ferventi christiano et in praecellenti refulgent religioso. In sensu latiori, summa est exercitationum quibus pietas ipsa informatur, alitur et increscit.

Pietas, sub hoc triplici respectu spectata, bona est; sed in praxi non est



alia ab alia separanda. Exercitationes scilicet utiles unt, sed ea conditione ut ad comparandas virtutes intendant in quibus amore Dei innitur.

"Amore Dei usque ad contemptum sui", finis est ad quem unusquisque nostrum eniti debet; "Amor autem sui usque ad contemptum Dei", finis reipsa est ad quem, eheu! impellente corrupta natura atque simul diabolo, unusquisque inclinatur.

Cui funestae propensioni ut resistamus, et in dies ad finem propositum accedamus, Societas subsequentes nobis imponit exercitationes usu diuturno jam confirmatas et quasi consecratas.

#### Articulus Primus, De exercitationibus pietatis

93. Exercitationes pietatis quotidianae, apud nos usitatae, sunt ex ordine:

1) Oratio vocalis matutina, cui oratio mentalis succedit, utraque in communi habita;

2) Divini officii privatim et competentibus horis recitatio;

3) Celebratio aut auditio sanctae Missae;

4) Disquisitio conscientiae particularis, in communi absoluta;

5) Duae SS. Sacramento visitationes, quarum altera, post meridianam refactionem, in communi peracta, brevior;





altera autem privata, et hora convenienti cuique interposita, paulo longior;

6) Praeparatio vespertina orationis mentalis crastinae, quam subsequitur, in communi facta, lectio spiritualis;

7) Tertiae Rosarii partis recitatio;

8) Vespertina oratio vocalis, in qua fit disquisitio conscientiae generalis.

Quas exercitationes aliquis omiserit, a fratribus suis, variis de causis, distractus, eae privatim sunt supplendae.

94. Ad fovendam pietatem aliquot praeterea nobis maxime commendantur industriae: scilicet,

1) Consideratio matutina de praecavendis in die culpis;

2) Nostri laboris oblatio, Deo facta statim e lecto, et subinde per diem iterata;

3) Frequens et pia Dei praesentis recordatio;

4) Oratiunculae jaculatoriae;

5) Laudabilis consuetudo omnibus rebus utendi ut ad bonum incitemur et declinemus a malo.

A vera pietate sponte peculiare devotiones emanant, quae tamen ne per suam multitudinem impedimenta fiant, cavendum est.

1. The first of these is the fact that the  
 2. second is the fact that the

3. third is the fact that the  
 4. fourth is the fact that the

5. fifth is the fact that the  
 6. sixth is the fact that the

7. seventh is the fact that the  
 8. eighth is the fact that the

9. ninth is the fact that the  
 10. tenth is the fact that the

11. eleventh is the fact that the  
 12. twelfth is the fact that the

13. thirteenth is the fact that the  
 14. fourteenth is the fact that the

15. fifteenth is the fact that the  
 16. sixteenth is the fact that the

17. seventeenth is the fact that the  
 18. eighteenth is the fact that the

19. nineteenth is the fact that the  
 20. twentieth is the fact that the

95. Societatis alumni semel in hebdomade, aut saltem in altera, peccata sua confitebuntur, juxta Decretum pro lucrandis indulgentiis. Saepius rariusve ad sacram mensam accedent qui nondum sunt presbyteri, prout ipsorum confessarius judicaverit, qui generatim eo frequentius hunc favorem largietur suis poenitentibus, quo propius accedent ad sacrum presbyteratum. Sodales autem jam presbyteri quotidie praesantum redemptionis nostrae sacrificium maxima cum devotione offerent.

Nullus foras, sive ad deambulandum, sive ad longius iter faciendum, domo egredietur, nisi prius D.N. Jesum Christum in SS. altaris Sacramento salutaverit; idque etiam observabit quum regredietur.

Laudanda consuetudo est unumquemque secum aut novum Testamentum, aut libellum de Imitatione J.C., habere.

Feria sexta et sabbato cujusque hebdomadis, mortificationis gratia, paulo minus quam solito coenabitur.

Singulis hebdomadibus duae habebuntur collationes, quarum altera de theologis, de spiritualibus altera aut de rebus quae ad educationem juventutis pertinent.

96. Feria sexta quae prima in singulis mensibus occurrit, specialiter ad cultum SS. Cordis D.N.J.C. dabitur. Hanc diem unusquisque transiget in pia mentis recollectione; in oratione men-





tali novissima memorabitur et ad sacram communionem accedet, vel sacra mysteria celebrabit quasi jam moriturus esset. In disquisitione suae conscientiae tam generali quam particulari, ommissa commissaque totius mensis exacti recensabit et secum in mente statuet quo modo in vertenti jam mense sese gerere debeat. Non ultra modum, etiam in tempore remissionis, sese commovebit; viam Sanctae Crucis, aut privatim aut una cum suis consodalibus, devote sequetur, et sero, pie recitabit actus praeparationis ad mortem.

97. Sodales cum singulâ animi fervore sese disponent ad celebranda sequentia festa:

- 1) scilicet, SS. Cordis D.N.J.C.;
- 2) Praesentationis B.M.V.;
- 3) S. Joseph;
- 4) S. Basilii;
- 5) S. Francisci Assisinatis.

Quem ad finem, novem ante diebus, solitis exercitationibus aliquot preces adhibebunt.

Menses SS. Cordis J.C., B. Mariae et S. Joseph consecrati, celebrabuntur a Societatis alumniis peculiaribus aliquot devotionis exercitiis.

98. Quater in anno, nimirum,



1) Sub fine annuae recollectionis spiritualis, quae fieri solet feriarum tempore;

2) Vigilia Nativitatis D.N.J.C.;

3) FERIA sexta majoris hebdomadae;

4) Vigilia festi S. Basilii,

omnes Sodales convenient ut, coram superiore suo suisque fratribus, culpas exteriores accusent et humiliter poenitentiam expostulent pro omnibus suis negligentis.

Quotannis, stato tempore, in domibus a Superiore generali vel a Provincialibus designatis, exercitia spiritualia secus peragentur, a quibus, quantum fieri potest, nullus aberit. Qui vero impediuntur ne exercitia communia sequantur, privatim ea supplere debent.

Articulus Secundus, De virtutibus quae sunt Pietatis robur et firmamentum.

100. Pietas aedificium est quod vacuo in aere extruere nequeas; fundamentis opus est, materia et fulturis. Cui extruendo necesse est ut prudens praesit architectus et dociles operarii laborem impendant. Quid multa? Pietas virtus est quae multis virtutibus aliis coalescit, sed virtus supernaturalis, ad quam informandam nihilo valent sola elementa naturalia.

1. Fides.





101. Fides pietatis est fundamentum, non ea quidem fides, qua vigente, nemo est haereticus, sed fides activa, viva, radicibus altis centro tenuis animae defixa, cogitationum judiciorumque et affectuum dominatrix, actuum nostrorum, consiliorum etiam et nostrae omnibus in occasionibus agendi rationis moderatrix, ea denique de qua dictum est: Justus ex fide vivit. Hunc super lapidem aedificandum est.

## 2. Humilitas.

102. Quo excelsius et stabilius debet esse aedificum, eo altius agenda sunt fundamenta. Fodiamus ergo in nobismetipsis, usque ad plenam nostri cognitionem, ad cognitionem nostri nihili, nostraeque imbecillitatis, non obliti quod in Evangelio scriptum est: Sine me nihil potestis facere.

Superbia subtile virus est quod omnimodo sese nobis insinuat; cui sedulo omnes animi aditus praecludamus. Ne spiremus altiora, sed in quo nos Providentia posuit loco placidi immoremur; enmini nosmetipsos praeferamus; despiciamus vana hominum judicia et res omnes mundanas; enixe et perserveranter ad hoc nostri tendant conatus ut nequicquam nobis cura sit utrum ab hominibus aestimemur an contemnamur. Divina tantum judicia pertimescenda sunt; divina tantum appetanda est amicitia.



### 3. Oratio.

103. Hic agitur de oratione potius velut habitu, et quasi permanente animae statu, quam velut actu aut actuum serie.

Unumquodque temporis momentum pericula et obligationes secum affert, et neque alia effugere, neque aliis satisfacere possumus, nisi Deus auxilium praestet. Quod autem quum voluerit Deus esse a nobis implorandum, illud certe oportet implorare; quumque semper nobis sit necessarium, semper illud implorare oportet. Dixit enim Dominus: Sine intermissione orate. Oratio quatenus est actus distinctus, totum absorbet hominem et ideo durare nequit. Haec igitur oratio, non nisi per intervalla requiritur; quae autem in animi affectione consistit et pia mentis tranquillitate, et iterata sui ipsius oblatione et studio placendi Deo, fideli Constitutionum observantione et sexcentis aliis hujusmodi, quae tandem omnibus vitae actibus immiscetur, illa oratio continua potest. In illa quidem, juvante Dei gratia, insistendum est. Namque ut interdum bene orare valeamus, semper orare oportet; nec praeterea pietas intelligitur quae non sit in bona oratione fundata.

### 4. Mortificatio.

104. Non praescribuntur, neque etiam tolerantur a Constitutionibus





mortificationes corporeae quas ipsa Ecclesia non praescripserit, (et si quis e sodalibus sibimet velit aliquas hujusmodi poenas infligere, ad Superiorem recurreret quem penes unum est illud permittere). Virtus autem mortificationis, suo in sensu generali sumpta, omnibus imponitur. Unusquisque debet seipsum vincere, ut legem semper valeat revereri; debet et sibi violentus esse, ut coelum rapiat; debet cupidines refraenare, ne succumbat in tentationibus. Vincetur enim profecto qui sibi indulgebit quidquid omnino non est vetitum. De his autem quae ad mortificationem, tum interiorem, tum corpoream, spectant, auctores idonei consultandi sunt, sed pro certo tamen habere possumus nihil esse nobis prohibitum quod voluptati tantum grave est, non autem valetudini.

105. Somnus, quo tam multi solent uti intemperanter, intra eosdem pro omnibus limites contineri non potest, et in collegiis seminariisque praesertim, ob officiorum diversitatem; sed ex aliquot jam antiquis consuetudinibus quae apud patres nostros vim regulae habuerunt, leges inducere licet quae omnes Societatis alumnos obligent.

1) Interdicuntur vigiliae multam in noctem productae.

2) Quisque cubitum ire debet, nisi prius, at saltem decima hora, et hora quinta exsurgere.



3) Fas est una aut altera hora maturius e lecto excedere, dummodo septem horae somno fuerint datae, et, ob causam peculiarem, id superiores non improbaverint.

Has leges sequamur: "Nescit enim vitam ordinare qui somnum ordinare nescit."

### 5. Observantia Regulae.

106. In omni societate, maxime confert ad pietatem haec tam magnificis verbis laudata a Stis Patribus regulae observantia, qua, unusquisque, ob beneplacitum Dei, opus, vix dato signo, relinquit incoeptum, et ne uno quidem temporis momento sui juris est, sed a mane usque ad vesperam et ad loca festinat ubi esse debet et in opera incumbit quaecumque obtinuit peragenda. Religiosus itaque, fidelis regulae observator, omnino adimplet quod sic D.N.J.C. expressit Patrem suum orando: Fiat voluntas tua sicut in coelo et in terra; charitatis erga Deum actum elicit pietatem, unde merito dicere solitum est: "Qui regulae vivit, Deo vivit."

In omnibus igitur simus regulae observantissimi. In re ista scrupulus non-nihil prodesse potest qui alibi solet obesse. Si quem regulae articulum minus intelligimus, hunc fratres nostros interrogando dilucidemus. Si quando a regula deflectere vi et neces-





sitate cogimur, licentiam agendi, quantum fieri potest, prius obtineamus.

Caput Quartum - De virtutibus aliquot  
quae maxime ad Societatem spectant.

### 1. De Silentio.

107. In regula quam tanti Societatis interest esse fideliter observandam, nemo non maximi esse momenti silentium fatebitur. Dicere etiam licet tanti valere Societatem quantum silentii legem revereatur. Oportet ergo ut silentium teneamus quibus in locis et temporibus praescribitur, et etiam in agendo sileamus, nisi loquendi urgeat necessitas.

### 2. De Spiritu Societatis.

108. Fit Societati cuique ex proposito suo, ex studiis, ex institutis et ex moribus, spiritus quidam peculiaris cujus vi quasi vultum proprium suscipit quo ab omnibus aliis ipsa facile discernitur. Hic autem spiritus sit bonus oportet et unus.

109. Bonum habere spiritum idem est ac suam quemque diligere Societatem, praepositos et consodales; bono animo obedire; ad omnia paratum esse; nulla de re conqueri, numquam murmurare;

191. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

192. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

193. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

194. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

195. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

196. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

197. In regard to the following items, please indicate whether you are in favor of, or opposed to, each item.

non esse ambitiosum, non invidum, non sui ipsius plus aequo amantem.

110. Praeter autem illa quae ad omnes indiscriminatim Sodalitates spectant, si defunctos fratres nostros, quorum imaginem penitus habemus in memoria defixam, in conspectum nostrum evocemus et attente observemus eos, signa quaedam apparent alia in aliis, ex quibus tamen nemo non poterit discernere illos fuisse, dum viverent, ejusdem familiae. Prro, collectis his signis, liquet inde efficiendum typum ad quem si presbyter quisque S. Basilii sese componeret, magis atque magis in pusilla nostra Sodalitate unus fieret spiritus. Operae igitur pretium est hic forsitan breviter percensere unde haec fuerint impress signa nostris dulcis admodum memoriae fratribus.

His in venerandis presbyteris, ex omnium consensu, praecipue enituerunt fides integra, generosa et firma; obsequium quo non majus esse potest S. Matri nostrae Ecclesiae; amor et reverentia filialis erga Romanum Pontificem; zelus suae salutis et perfectionis; studium animarum in terra peregrinantium; miseratio tenera animarum gementium in purgatorio; praecellens devotio erga SS. altaris Sacramentum et SS. Cor Jesu Christi; pietas eximia erga Mariam, S. Josephum, S. Basilium, S. Franciscum Assisinatem, Sanctos juventutis patronos, necnon Angelos omnes; morum simplicitas,





mundities, numquam vero luxus, neque singularitas, in vestitu, in cubiculo, in supellectili; solitudinis amor et silentii; studiorum consuetudo; ardor indefessus in educandis adolescentulis et praesertim clericis; modestia quae lucem fugit et vanos rumores reformidat; constans denique voluntas Societati operam suam navandi, quidquid accideret, usque ad mortem.

### 3. De modo sese gerendi erga mundum et consanguineos.

III. Solitudinis amor et fuga mundi maxima a principio apud nos fuerunt in aestimatione. Has traditiones debemus asservare inviolatas: quid enim foris assequamur quod nobis bona compenset domi posita? Hic nempe Deum habebimus; habemus fratres, libros, laboresque aut superiorum jussu aut zelo proprio susceptos; habemus insuper honestas interdum animi remissiones. Nonne illa satis ut tempus feliciter exigamus? Quidnam caeterum nobiscum consanguinei agerent? Nonne de suis ipsorum negotiis colloquerentur, de curis domesticis, de litibus, aut odiis? Sed omnia istiusmodi eo maxime tendunt ut pacem animae conturbent, sine qua tamen nec Deo, nec proximo utiliter servire possumus. Et quosnam alios miselli isit mundani sermones haberent, qui nos tantum juvarent quantum fratrum nostrorum colloquia? Regressus e mundo



nemo ex nobis erit profecto qui ante imaginem Christi genuflexus non exclamet saepius: Narraverunt mihi iniqui fabulationes; sed non ut lex tua.

112. Intra feriarum tempus, singulis annis, nobis concessum, quindecim dies in nostra familia licet exigere, non autem plus quindecim diebus, sine Superioris generalis aut Provincialium licentia, quae quidem nonnisi ob graves causas est concedenda.

113. Nullus familiae suae negotiis sese active implicabit; nullus tutelam geret; nullus conjungenda matrimonia tractabit; nullus nomen suum dabit sive mutuandis pecuniis sive fidei pro aliquo confirmandae; consilia praebere, a suo patrimonio deistere licet, sed nihil ultra.

#### 4. De Charitate et correctione fraterna

114. "In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem." Nihil est quod ad hoc divini Magistri verbum superaddatur. Beatus Paulus autem, horrendos gentilium mores depingendo, sic suam absolvit imaginem: Sine affectione, absque foedere, sine misericordia. Eadem, nec vi minori, dilectus a Christo discipulus, in prima sua epistola expressit: Nos scimus, quoniam translati sumus de morte ad vitam, quoniam dilig-



and in 1881 was promoted to the rank of Major-General. He was also promoted to the rank of Lieutenant-General in 1884 and to the rank of Major-General in 1887. He was also promoted to the rank of Major-General in 1887.

18. In 1887 he was promoted to the rank of Major-General. He was also promoted to the rank of Major-General in 1887. He was also promoted to the rank of Major-General in 1887.

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21. In 1887 he was promoted to the rank of Major-General. He was also promoted to the rank of Major-General in 1887. He was also promoted to the rank of Major-General in 1887.

imus fratres. Qui non diligit manet in morte. Haec attenta mente meditemur, et nostra non remaneat sine fructu meditatio; charitas autem nostra ea sit quam Beatus Paulus his verbis illustravit: "Charitas patiens est, benigna est; charitas non aemulatur, non agit perperam, non inflatur, non cogitat malum, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non gaudet super iniquitate, congaudet autem veritati; omnia suffert, omnia credit, omnia sperat, omnia sustinet."

115. Ea charitate nos invicem diligamus et apud nos certe fraterna correctio competendi modo frequentabitur, quoniam nihil vitii esse sustinebimus in fratribus nostris quos sic dilectos habuerimus. Quamvis autem confidere debeamus nos a nostris fratribus benigne esse monendos, si quid in nobis conspexerint reprehendendum, attamen monitorem ex officio quisque sibi attribuet, qui detrectare onus non poterit suum fratrem diligenter et peramanter corrigendi. Hujusmodi correctio sufficeret ad nostram Societatem efficiendam quasi Sanctitatis officinam.

116. Saepissime experti quam bonum et quam jucundum habitare fratres in unum, instemus in iis omnibus quibus mentium cordiumque unitas confirmatur.



Sit nobis, exempli gratia, pergratum una cum fratribus, sive ambulando, sive confabulando, sive alio modo animum recreare. Sit pariter dulce, quam foras eximus, socios aliquot fratres nobis adhibere, quibus id scimus placitum. Abscedamus contra ab omnibus quae animos dissociant, verbi causa, ab amicitiiis privatis, a conventiculis clandestinis et aliis istius modi.

#### 5. De Diligentia in Laborando.

117. Si quod Deus nobis largitus erit tempus, illud moderate sed constanter laborando consumemus, unusquisque nostrum, vel mediocri ingenio praeditus, permultis in rebus versatus olim, et aliqua etiam in scientia excellentior, evadet. Ne committamus ut propriam gloriam consecremur; sed gloria Dei, Ecclesiae necessitates et decus nostrae Societatis exposcunt ne in turpi ignorantia torpeamus.

118. Optabile est ut unusquisque nostrum, ex superioris sui impulsu, speciali alicui scientiae sese tradat, ut in singulis nostris domibus, juniores consodales sciant ad quem explanandas suas difficultates deferre queant. Linguas et humaniores litteras tum veterum tum recentium aetatum, historiam sacram necnon profanam, theologiam atque jus canonicum, liturgiam et quam multas





alias disciplinas acquirere debemus. Quas omnes alii alias percallemus oportet. Itaque unusquisque eo tendere poterit quo sua trahet natura, sicque quod acceperit ingenii ad omnium utilitatem impendet.

## 6. De Rerum Temporalium Usu

119. Bona temporalia prudenter administrata non sunt minus Societati necessari quam corpus animae et opifici instrumentum. Superiorum est atque procuratorum praescribere et agere quidquid istis de rebus expedit, servatis tamen Sodalitatis usibus et specialibus quae forent aliunde legitime injuncta mandatis. Res communis ad privatos proprie non pertinet; ideo, quasi furto extortum reputare oportet quidquid praeter quod opus est, usurpatur.

### Caput Quintum - Quid observandum ut floreat Societas

120. Si forti animo virtutes excolamus quae supra fuerunt enumeratae, florebit certe nostra Societas; sin autem, eheu! ad remissum vitae genus declinaremus, exitiale malum inde oriretur. Quam ad arcendam pestem multum proderunt, exemplum, vigilantia et firmitas superiorum, necnon sociorum opera qui, ad bonum commune, superiori



praesto erunt; sed non minus certe proderit consuetudo quaedam, quae in omnibus piis viget institutis, scilicet spiritualis directio.

121. Bona directio, ex parte directoris, zelum, patientiam atque sui abnegationem exigit; ex parte dirigendi, ingenuitatem et perfectam docilitatem. Omnes suum confessarium habebunt proprium socios inter sacerdotes decem saltem abhinc annos professos, cui sese dirigendos committent. Si quis juniorem confessarium adire vellet, hanc facultatem a superiore exposceret.

122. Ante omnia vero humillimi semper remaneamus sub manu Dei, non unquam imbecillitatis nostrae obliti et supernum saepe auxilium ferventi oratione implorantes; namque, nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam. Attamen custodes non vult Deus indulgere somno, nec Auctoritatem, grassante licentia, torpere inermem: licentiam qui tolerat, quam reprimere posset, fit ipse criminis particeps.

123. Ab omni tempore superiores consueverunt sodales indignos excludere, inhabiles aut imprudentes a quibusdam externis ministeriis prohibere, ambitiosos suffragatorii juris tam activi quam passivi amissione con-





tinere, munus suum male gerentes e loco suo amovere, professos e domo ad domum transferre, vel etiam, quoties id expedire existimaverunt, jubere ut alicubi plus minusve temporis viverent suis a fratribus seclusi; quanto magis penes est superiores, si incassum consilia et monita omnia dederint, leviores poenas irrogare sodalibus qui vitam incompositam aut remissam trahunt, vel qui male suis funguntur officiis, aut prava exempla tradunt! Tractandi sunt cum severitate imprimis qui concordiam disturbant; quinimo expellendi, si animum suum exuere nolint; nam ut quis in Societate vivat, prima lex est ut sit sociabilis.

124. Si quando superiores in necessitatem fuerint adducti ut poenas ab aliquo assumant, oportet cum magna prudentia sese gerant et cum summa charitate; prius autem consilium a suis Adsistentibus exquirant, juxta monita regulasque recentiores Sanctae Sedis.

#### Caput Sextum - Quaedam Variarum Animadversiones

125. Sodalitatem constare sacerdotibus sanctis et doctis necesse est; etenim sine sanctitate subsistere non valeret; et sine doctrina manca et debilis esset in operando. Oportet ergo



ut omnia, apud nos, ad dilatandam pietatem et scientiam conspirent.

126. Nihil aliud est a nostris laboribus expetendum quam ut regnum Dei in animabus constituatur aut confirmetur; enitendum ergo ut, vel profanas litteras edocendo, hunc finem persequamur.

127. Cum parentibus obligationem contrahimus, utpote magistri, filios suos quam diligentissime educandi. Ex hoc igitur pacto praecavere tenemur ne discipuli nostri tempus in vacuum mittant, ne opus suum negligenter expédiant, ne alienis rebus distrahantur, ne se disciplinae vinculis proripiant. Ipse magiset in omnibus sese praebeat exemplum; sit regulae observantissimus, sui operis studiosus, discipulorum suorum amans, ipsorum valetudini attentus, sed animae valetudini multo magis attentus.

128. Vetus illud effatum fideliter observemus: "nunquam scilicet duos futuros esse in eodem loco discipulos sine magistro". Memores simus non esse nobis permissum quo adolescentulis nostris vetitum est. Et ne praeferamus opera quae de proprio zelo suscepimus officiis quae nobis non licet sine injustitia negligere.

129. Magister quisque discipulos suos diligat; caveat autem ne cum eis





nimum familiariter sese habeat, aut alterum alteri praeferat. Munusculum a parentibus, tum a pueris dedignetur; severitatem denique sic temperet mansuetudine ut amorem simul et discipulorum reverentiam sibi conciliet.

130. Superior onus viribus cujusque aptare debet; si quis vero, ob eam causam quod suo muneri videatur esse impar, minus sese compararet tum ad instituendos in litteris aut in religione pueros, tum ad verbum divinum praedicandum, non culpa abesset, et pro ista negligentia in judicia divina, procul dubio, incideret.

131. Ut paucis verbis multa comprehendantur, en quae, variis de locis excerpta, nobis omnibus traduntur meditanda: Superioribus quidem: Exemplum esto Fidelium ... Esto in illis quasi unus ex ipsis; nemo adolescentiam tuam contemnat. Junioribus autem professis: Renovamini spiritu novitiatus vestri; si tepescit, refovete illum; si extinguitur, illum resuscitate. Et senioribus: Nemo accipiat coronam vestram! Digni estote ut vos aemulentur tirones in zelo, in charitate, in regulae observantia, necnon in omnibus virtutibus quae ad vitam religiosam pertinent!

132. Constitutiones istae, esti, votis exceptis, sub peccato non obligant, id tamen pro certo habeamus, difficile



posse nos eas praetermittere quin aliquo modo peccemus. Utque hoc malum avertamus, e memoria nostra non excidat maximo nos servire Dominio, et nihil esse parvi pretii in iis quae pro illo impendimus. Meminerimus ab eo largioribus praemiis nos esse cumulandos, ob levia opera in nomine ipsius suscepta, quam ab omnibus regibus terrae, etiamsi pro eis omnia viriliter ad-iissemus discrimina et maximas sustinuissemus aerumnas.

Magnus ille Deus, per Unigeniti Filii sui merita et Gloriosissimae Vrginis Mariae intercessionem dignetur nos omnes benedicere in aeternum! Amen.

(Transcribed from a printed copy in the General Archives of the Basilian Fathers)





## Praefatio.

Approbandas Sanctae Sedi constitutiones et regulas pusillae Congregationis Sti. Basilii humiliter subjiciens, Superior generalis congruum esse duxit, imo necessarium praefiteri, se, in hac novissima supradictarum constitutionum ac regularum confectione, nullatenus suis privatis cogitationibus usum fuisse; verum scripta vestigasse, necnon et documenta atque instituta eorum, quicumque in communitate habentur seu aetate, seu meritis commendatissimi viri; se praeterea qua eosdem viros docuit experientia diligentius collegisse, simul et traditiones qua quasi quaedam jurisprudentia a nobis usurpantur, non praetermissis iis, quae usu recepta sunt, atque apud nos hactenus frequentata; qua etiam votis omnibus petebant et vehementer studebant e nostris, qui Spiritu Dei viri agi videbantur; ita ut iste labor sit opus sexaginta et tribus annis inchoatum, ad quod conficiendum singuli nostri fratres plus minusve adjuverunt.

Nunc vero, monitu atque hortatu plurimorum Episcoporum impulsus, voluntatibus quoque Communitatis nostrae obsecundantes simul ut officium cordi gratissimum expleamus, nos ad pedes communis fidelium Patris prosternimus, humillime



deprecaturi ut Sanctitas Sua Sigillo Supremæ Suæ Auctoritatis dignanter ac benigne regulas sanciat, sub quibus postea et vivere et mori nobis optatissimum est.

Iam nos, ex antiquiore consulto, primordiale Sti. Basilii, cujus, ut antea, nomen nuncupabimus, patrocinium non abnegantes Beatissimam Virginem co-optavimus in peculiarem Patronam et Matrem, Stum. Josephum in protectorem praecipuum, et Stum. Franciscum Assisinatem in Intercessorem.

Sub hæc augustissimã et Sanctissimã tutela, suppliciter ac confidenter Pastorum Pastorem adibimus, D.N.J.C. quatenus sui in terris Vicarii benedictionem confirmare dignetur, nobisque gratiam impertire fideliter in nostro sancto proposito permanendi.



## CONSTITUTIONUM ET REGULARUM CONGREGATIONIS STI. BASILII PRIMA PARS.

### Caput Primum. Finis Congregationis.

Congregation Sti. Basilii nomine insignita majorem Dei gloriam procurare intendit. Quod ut assequatur, quantum in se est, complectitur omne ministerium





sacerdotale prout cum vita communi et obedientia Superiori praestanda conciliari poterit. Insuper Juventuti in collegiis erudienda et Verbo Dei praedicando singulari modo se mancipiat.

## Caput Secundum. Forma Congregationis.

Congregatio unum Praepositum seu Superiorem generalem agnoscit in reliquum vitae tempus electum.

Superior eligitur a majori parte electorum, secundi gradus, ut infra dicitur. Superioris auctoritas finem habet aut morte, aut abdicatione, aut amotione. Successor antecessoris voluntate qualibet non obligatur, nisi anteacta nomine Sodalitatis pactio sit rei alienae consulendum. Superiori adsunt in consilio quatuor sodales, quorum fit electio ut infra exponetur. Procurator generalis consilio deliberationem habenti interest, eodem titulo iisdemque juribus quibus consiliarii quando saltem agentur materialia.

In rebus gravibus aut difficilibus, et toties quoties utile ipsi videbitur, Superior copiam habebit consiliarios sibi adsciscendi sodales quosvis professos, quorum prudentiam atque experientiam plurimi faciet.

Summopere quidem enitendum est, atque imprimis optandum, ut Superior et consiliarii una mentem consentiant, eodemque



perseveranter spectent; nulla tamen concilii sententia obstringetur Superior generalis.

Superior, si ipsi placebit, sibi poterit adjungere Vicarium generalem, cujus potestatem et jura ad libitum extendet aut contrahet. Vicarius ille diploma institutionis accipiet in quo jura ipsius, natura abrogationi obnoxia, distincte, aperte definientur.

Defunctio Praeposito generali, ejus auctoritas, donec fiat solemnis electio, ad Vicarium generalem devolvitur. Si noluisset aut nequivisset defunctus Vicarium sibi designare, tunac ad concilium pertineret Superiorem temporarium majore suffragiorum numero eligere, quod si Superior ille interim e concilio assumeretur, in ejus locum sufficiens esset consiliarius et interim eodem modo electus.

Temporario Superiori electionem novi Superioris generalis differre non licebit ultra tres menses, nisi de sui concilii sententia et ob graves causas necessariam censeat diuturniorem dilationem. At elapsis tribus mensibus, electio prolatari non debebit ultra ferias quae subsequuntur.

Dum vicem explebit, temporarius Superior nihil omnino poterit innovare in Congregatione, neque ullam facere mutationem



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in ea quod ad personas attinet, nisi necessitati coactus, et quodcumque gesserit, novi Praepositi generalis sanctioni subjicietur, qui pro sua prudentia ratum aut irritum illud omne declarabit.

### Caput tertium. De Praeposito generali Congregationis

Praepositus generalis potestatem exercet super omnis Congregationis alumnos; quos ad arbitrium suum potest collocare in quolibet gradu et officio; idem et revocare ad majorem Dei gloriam, ad utilitatem Congregationis et ipsorum spiritualem profectum.

Superior auctoritatem suam, in quantum ipsi videtur expedire, participat cum aliis praepositis qui unam aut plures habent regendos domos. Idem ipse natura et officio custos est ac tutela Constitutionum et regularum quas colendas curat et observandas ab omnibus Congregationis sodalibus.

Istis nulla munia suscipere licebit, nec ulli operi externo vacare absque Superioris consensu; quem quidem consensum oportet prius esse datum, quam execeantur mandata accepta vel ab Ordinario facultates quas justis de causis aut suspendere aut restringere potest Superior.



Superior generalis sodales indignos de Congregatione movere potest ex informata conscientia, quotiescumque commissa celare peccata censebit opportunum. Si vero, non satis comperta indignitate aut aliam ob causam consentaneum esse ipsi videretur quasi-judiciarium institui consilium, quod de re cognosceret, tunc hujus membra jure suo fierent consiliarii et omnes quasitores potestate judicii pollerent ita ut Superior jus sibi retineret sententiam eorum mitigandi, nunquam autem superandi.

Intra certos Constitutionum limites, et de sui concilii sententia, Superioris est quadam praescribere, unde constanter se habere possint et incolumes, et stabiliri, simul et incrementum naturale ac logicum capere supradictae Constitutiones; quas ejusdem erit interpretari et ubi silebutn vicarium agere, sensum ac voluntatem earum sequendo, necnon et traditionibus utendo auxiliariis.

In summa, omnia potest intra Sodalitium sed ad aedificationem non ad destructionem.

#### Caput Quartum. De Concilio Congregationis

Concilium, Praeposito generali adunatum, agitabit quidquid tum ad spirituale tum ad temporale Congregationis regimen pertinebit.





Consiliarii in triennium tantummodo electi, iterum atque iterum sine ulla exceptione eligi possunt. Quorum jura, si forte in ultimo Superioris generalis morbo expirarent, aut intra spatium temporis quod antecesserit mortem et successoris electionem interjacet, continuarentur donec in possessionem veniret neopraepositus.

Dum vacta locus, consiliarii in omnibus jure suffragani potiuntur, nec quicquam contra illorum sententiam agere potest temporalis Superior.

Consiliarii natura Praeposito generali monitores assident et Communitatis personam apud ipsum gerunt.

In difficillimis et periculosissimis temporibus qua societati cuilibet transmittenda intercidere possunt, si consulere ac mederi, quantum satis est, per se ipse nolit aut nequeat Superior, tunc omnem potestatem, ut salvetur Sodalitas, nanciscuntur consilarii. Debebunt tamen, in istis luctuosis angustiis, nonnullos e Sodalitio sibi consociare sacerdotes qui sapientissimi et prudentissimi habebuntur, et si opus erit, capitulum generale advocare. Tunc laboranti Sodalito succurreretur quam lenissime, secreto et elanentime, si fieri poterit, et ita, quoquo modo si res habeat, ut salvus illaesusque supersit Communitatis honor.



Superior inhabilis factus deplorato corporis aut animi morbo officium ad-dicasse censetur. Restat igitur ut pro rei necessitate se gerat concilium.

Superior manifesto indignus ad deponendum munus invitabitur. Imperat ab-dicatio atque obedientiae denegatio vis quadam est dura atque aspera, ad quam non, nisi in extrema necessitate descendere est, quandoque, verbi gratia, ad Sanctam Sedem recursus malum grassari sineret et ruinam facere fortassis ir-reparabilem.

In utroque casu, non tenebitur concilium Vicarium generalem agnoscere quasi Praepositum temporalem.

Decorum ut servet communitas, diligenter providebit de honesta sustentatione Superioris qui ab officio abierit aut fuerit amotus.

Quidquid accideret, et qualicumque modo suboriatur iniquitas rerum et temporum, donec restabunt tres aut quatuor sodales praeposito fideles, ipsi omnia Sodalitii jura hereditarie capiunt et periclitans apud integro aggredientur invicti animo totamque spem in Deo reponentes.

Caput Quintum. De Procuratori gnerali

Procurator aut oeconomus generalis omnia negotia temporalia Sodalitii





habet procuranda. Ipse deposita apud se custodit omnia acta emptionis et venditionis, titulos fundatae pecuniae et reddituum, actiones, obligationes, et syngraphos quaslibet nummularias. Summas acceptas et expensas accurate persignabit, necnon et capita et fanus.

Idem quotannis singulas rationes sump-  
tuarias approbabit Supreriori generali,  
sine cujus consensu nihil aliquanti  
omenti agere praesumat.

Caeteri oeconomi in ipsius orarium pe-  
cuniam omnem refundent, quae in annum  
sequentem haud erit necessaria. Hoc  
proprie ad collegia et Seminaria  
spectat, non vero ad sedes missionar-  
iorum vel ad domos longe a Gallia  
distantes.

Procuratorem generalem constituit et  
arbitratu suo ex auctoritate Superior  
generalis.

Caput Sextum. De superioribus localibus

Superiores locales nominantur et re-  
vocantur a Superiore generali. Auctori-  
tatem, quanta ipsis impertita est, exer-  
cent rationem administrationis suae  
reddere debentes, nec unquam assignatos  
sibi limites praetergredi... Duo ipsis  
assistunt consiliarii a Superiore gen-  
erali designati, quibuscum res, ut di-



lucidius innotescant, agitabunt, nentiquam addicti sententiam eorum sequi.

Quod si supradicti consilarii animadverterent licentiam invalescere, collabi disciplinam, ubi habitant, mores degenerare a german religione; regula obtemperationem exolescere, et alia istiusmodi; tunc ipsis religioni habendum esset Superiorem generalem de his omnibus certiore facere.

#### Caput Septimum. De Visitoribus.

Visitatores mittuntur aut de re peculiari aut ad inspectionem generalem. Non tenebuntur mandata percensere Superioribus locorum quod visitabunt, sed tantum litteras exhibere auctoritatem facientes, in quibus summatim exponetur delegatio a Superiore Congregationis accepta.

Visitatores singula ordine perscribunt in visitatione notata quorum rato tempore diligentissimam reddant rationem.

Iide honorifice excipientur, atque ad ipsorum interrogata sincera religiosius dabuntur responsa, necnon et ad ea, de quibus percontari ipsis videbitur. Iidem etiam privatim ac secreto colloqui poterunt cum singulis sodalibus laborum in domo visitata consortibus.





## Caput octavum. De votis.

Nullus definitive in Congregationem admittitur nisi prius, excipiente vota Superiore generali aut ejus vices agente, in perpetuum voverit stabilitatem, castitatem, obedientiam, et quamdam aliquatenus paupertatem qua cavetur ne quid semel professus redditus suos accumulet, aut quicquam sibi reservet praeter caeterum anni prioris proventum; nisi Superior, ut boni cujuslibet operis peractionem secundet, hac de re voto solvat in tempus.

Haec vota non solemnia sunt et semper penes Superiorem est ab iis exeuntes e Sodalitio liberare.

## Caput Nonum. De electionibus.

Servabitur eligendi ratio duplici gradu hactenus in Congregatione usitata.

Electores primi gradus omnes sunt sacerdotes item et professi et triginta annos nati.

Electores secundi gradus non plures sunt quam viginti.

Iure suo sunt electores secundi gradus: Superior generalis, et, ipso deficiente, temporarius Superior, quatuor consilarii, et Procurator generalis.



In eligendis consiliariis potest Superior generalis aut absens, aut prohibitus, in locum suum sufficere, seu Vicarium suum, seu quemlibet alium professum quem ipsi dedignare placuerit.

Si procurator generalis alio titulo foret secundi gradus elector, consilium ipsi vicarium constitueret.

De jure semper erunt sex electores; quatuordecim alii ab electoribus primi gradus nominabuntur uno indicis scrutinio, parte relative majori suffragiorum.

In omni electione, quotiescumque e duobus pari suffragiorum numero nominatis unus erit eligendus, munere dignior assumetur; si vero munere inter se nihilo differant, praeoptabitur qui professione anteit aut sacerdotio, aut aetate.

Quatuordecim electores, de quibus agitur, designandi erunt juxta indicem notu maximorum sodalium, a concilio instructum in quo ubi non plura quam quadraginta nomina conscribentur.

Electorum primi gradus suffragia colligentur et dinumerabuntur in singulis domibus; dein obsignata ab unoquoque suffragatorum sub involucro mittentur ad consiliarios, qui diribitione facta,



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designatos electores de die et loco electionis commonebunt.

Solemne diribitorum numero conjunctim agent Superior generalis aut temporalis, ut praeses, duo consiliarii natu maximi ut assistentes aut testes, et duo electores natu minimi ut scriba.

Superiorem generalem, si de ipso eligendo agatur, oportebit ut tabellis in cistam coniectis prima vice instituatur, majorem absolute suffragiorum partem obtinere, qua semel obtenta, nulla jam fiet diribitio, electusque Superior generalis renuntiabitur, nec munus poterit detrectare.

Si nullus competentio numero suffragia obtinuerit, pluresque quam tres concurrant, iterabitur tabellaria operatio super his tribus qui plura consecuti fuerint suffragia. Et necessaria adhuc erit pars suffragiorum absolute major.

Quae quidem, si perfecta non sit, fiet altera tabellarum in cistam coniectio inter duos quibus plures suffragati sint; verum hac vice sufficiet pars suffragiorum relative major; et si contigerit utrique par numero praeoptabitur natu major et munere dignior.

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 disease in the first case.

Eligentur consiliarii una tantum vice datis numero relative majori suffragiis qua si fuerint aequata, praeferetur ut supra qui aetate aut dignitate major erit.

Si quis vacat locus in concilio inter duas electiones tunc Superior per se ipse vicarium sufficit, jura cujus non ultra valent quam universali consilii.

Ante quamlibet electionem, et praesertim generalis Praepositi electionem, sacra erunt inducia in quibus per aliquot dies piis meditationibus et orationi vacabitur.

Elector qui ambitione et malis artibus suffragantium animos sollicitasse compertus erit, jure suffragii activi et passive mulctabitur.

Possunt, et etiam debent sapientissimos consultare, quicumque minus ingenio valere arbitrabimur, quam ut in plurimam utilitatem suffragium ineant. Minime Sodalitio expedit in aliam casus committi suffragia.

Caput Decimum. De Capitulo generali.

Capitulum generale convocatur, vel si quid de personis decernendum est, aut de actibus administrationis statuendum, vel si quaedam sunt facienda mutationes quae ad regulam pertineant.





In primo casu, ex viginti electoribus secundi gradus constat. In secundo, advocantur tantum locales superiores qui rerum usu exercitati sunt.

Aliter agitur in tertio casu. Tractanda quaestio in singulis domibus per-pensationi permittitur omnium professorum sacerdotum qui tempore idoneo ad informandam opinionem adhibito, ipsam proprio Superiori aut praesenti sermone aut scripto notam facient. Cum deinde Superiores locales in Capitulum congregati fuerint, Praepositum generalem edocebutn quaecumque senserint sodales.

Capitulum generale ex electoribus compositum de jure singulis trienniis convocatur ad nominandos consiliarios.

Qua autem ex Superioribus constant capitula, nequeunt, ut patet, statis temporibus celebrari; neque ista celebratio ea unquam lege Superiori generali imperabitur ne infirma atque irrita acta ejus habeantur.

Caeterum quaecumque sit Capituli ob-jectum et qualiscumque compositio, hujusmodi congressionibus studiose singuli utentur quatenus vincula fraternae charitatis arctius adstringant et ad aemulandas virtutes sese mutuo accendant, resque Sodalitii communes aut privatas una pertractent.

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## Caput Undecimum. De Novitiis

Novitii in domo separat vivent coadunati sub regimine piorum ac prudentium moderatorum. Ibi annum saltem integrum commorabuntur, nunquam vero diutius quam annum et sex menses. Quasi postulantes reputabuntur donec de eorum vocatione constet; tunc enim in novitios admittentur.

Postulationem inchoabunt serio aliquot dierum secessu atque universa peccatorum confessione. Nonnullis item diebus pie vacabunt antequam in novitiatum ingrediantur.

Non exigitur a novitiis ut jam ab ingressu perfecti sint, sed ut fieri usque contendant. Ipsi ad observandam regulam informabuntur, ad obediendum, ad subijciendum proprium iudicium, ad contemnendum mundum, ad plurimi faciendum quod unum est necessarium. Idem edocebuntur ut quam devotissim in dies fiant erga D.N.J. Christum et Sanctissimam Ejus Matrem. Ipsius quoque permittere erit temperanter tamen ac modice unam et alteram privatim devotionem et quasdam pias exercitationes.

Quamvis novitios suos applicent ad studia qua scientiam ecclesiasticam quaedam semper affinitate contingant, meminisse debent moderatores studium esse appendicem et summam illuc pertinere ut ad pietatem exerceantur novitii.



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Post annum elapsum, novitii ad emittenda in tempus vota admitti poterunt; posthac alio experimento probabuntur navanda in collegiis et seminariis ipsorum opera.

Cum autem, justo post tempore, ad subdiaconatum ordinem promovendi erunt, ad professionem prius vocabuntur, emissionem votorum perpetuorum stabilitatis, castitatis, obedientiae et paupertatis sensu supradicto intellectae. Iam tunc adoptivi fient et familiares, iisdemque juribus potentur quibus priora Sodalitii membra.

#### Caput Duodecimum. De Scholari tirocinio.

Gymnasium studiosorum (schola tirocinium nomine) institutum est ad excolendos scientiis et litteris juniores sodales.

(Schola) tirocinium collegio pleni exercitii adjungetur, et quantum fieri poterit ad manum et in conspectu Superioris generalis.

Scientia ecclesiastica tradetur universa solis scholaribus eamque potissimum praecipendam curabunt Superior et Moderatores. Delegabit identidem Superior generalis interrogatores coram quibus scholares studiorum suorum rationem reddere habebunt.

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Iam vero, ne unquam ab experientia scientia dissocietur, consulto scholaribus minora credentur officia quae parum temporis absumant.

In praeceptione theologiae aut juris canonici, cavebunt scrupulosius professores ne quando a doctrina Stae. Romanae Ecclesiae aberrant, aut eas unquam tutentur opiniones quibus ipsa minus faveat... Nostrum in hac parte officium edocemur ab inimicis Ecclesiae dum pertinacius animos a Sancta Sede abalienare satagunt: quibus tam impie machinantibus nos omni ope atque indefesse adversaturos profitebimur; atque eosdem sensus, eandemque voluntatem nostris scholaribus ingenerare enitemur, ut apud nos obtineat velut hereditaria possessio transmittenda religiosa in Summum Pontificem observantia et vere filialis devotio.

Caput Decimum Tertium.. De regimine spirituali Congregationis.

Superior generalis nullos definitive in Sodalitium recipiet nisi qui sibi exhibuerint Missionem, vulgo Exeat, rite ab Episcopo proprio concessam.

Nullam in quavis dioecesi sedem unquam capiet sine Ordinarii auctoritate.

Nunquam etiam injussu Episcoporum, intra jurisdictionis eorum limites, aut Verbum





Dei praedicare nostri poterunt, aut confessiones excipere, aut qualibet ecclesiastica munia obire.

Praeter haec, qua excipere omnino oportuit, plenam habet potestatem Superior in subditos quos operari jubet, ubi et quemadmodum voluerit; quos mittit ad ordines, ex jure suo, et rem omnem in se suscipiens; eos idem cuilibet Episcopo cum Sancta Sede communionem habenti commendans ut ipsis manus imponantur.

Iura necessaria in interius Sodalitii regimen a Sancta Sede suppliciter obabuntur; qua deinde exercenda erunt juxta clausulas et conditiones quas Sanctitati Suae visum erit apponere.

Caput Decimum Quartum. De regimine temporali Congregationis.

Uniuscujusque domus proventus, bona item quae ex testamentis, donationibus aut alio quovis modo, Congregationi contingerent, fiunt propria ipsius Congregationis possessio.

Si qui sodales exeant, nihil unquam, titulo justitiae, ipsis repetere licebit sive exitus fuerit voluntarius, sive coactus.

Poena exclusionis irrogari potest:

1. ob inobedientiam formalem et obstin-  
atam mandatis Praepositi generalis;

For the purpose of the present study, the following conditions were selected:

1. The patient must be a native-born American citizen, at least 21 years of age, and must have been born in the United States. 2. The patient must be a member of the American Medical Association. 3. The patient must be a resident of the United States for at least five years. 4. The patient must be a member of the American Medical Association for at least five years. 5. The patient must be a member of the American Medical Association for at least five years.

The following conditions were selected for the study:

1. The patient must be a native-born American citizen, at least 21 years of age, and must have been born in the United States.

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2. ob consuetam (et inemendabilem) regulae transgressionem;
3. ob gravem delictum contra mores;
4. ob grave etiam delictum contra fidem;
5. ob ea qualibet temere et inconsulte facta unde posset periclitari Sodalitium aut invidiam cum obligatione grave colligere.

Infirmities corporis, quaecumque illae sunt, sive post admissionem contractae, sive in admissione ipsa declaratae, nunquam poterunt exclusionem inducere.

Quilibet alumnus Congregationis professus si nondum sacrum presbyteratus ordinem suscepit, quotannis tercentum francos argenteos accipit pro vestiario, ducento vero tantum si sit presbyter.

Excepto vestiario, quo nomine designantur vestes quavis et lintea corporis, reliqua omnia Congregatio sodalibus suppeditat sive sanis, sive aliqua infirmitate aut aegritudine laborantibus usque ad ipsorum decessum.

Quod ut stellatura (galice casuel) considerari potest, ad eum cui contigerit pertinet — non vero quasi stellatura habebitur quodcumque ex muniis assiduus atque impositis provenerit.

Membrorum suorum familiam aliquatenus adoptat Sodalitas: quamobrem quicumque



The following are the principal features of the formation:

1. The formation is composed of a single bedded sandstone.
2. The sandstone is of a light grey color and is of a fine to medium grain.
3. The sandstone is of a uniform thickness and is of a uniform composition.
4. The sandstone is of a uniform thickness and is of a uniform composition.
5. The sandstone is of a uniform thickness and is of a uniform composition.

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sunt ipsis arcta propinquitate conjuncti in partem veniunt fructuum Missa qua pro animabus sodalium defunctorum quotidie celebratur. Favetur etiam fratrum aut nepotum educationi deminuto in ipsorum gratiam paedagogii pretio. Ne multa, patri ipsorum aut matri, si alteruter gravi inopia laboret, officiose subveniretur.

Si quid ejusmodi sibi aut suis rogare haberet Superior generalis, rem deferret ad consilium, quod, deliberatione seorsum habita, irrevocabile judicium faceret.

Prima novembris cujuslibet anni, sodales omnes Praeposito generali declarabunt sese expendisse tam mercedem annualem quam retributiones pro Missis celebrandis acceptas, aut redditus quos aliunde habuissent juxta Constitutionum tenorem atque eatenus ut nihil ipsis superet praeter concessos prioris, necnon et vertentis anni proventus.

Quoties aliquid, seu volens, seu coactus, a Congregatione recedet, Praepositus generalis christianæ et sacerdotalis caritatis instinctum sequetur, quantum per Congregationis facultates licebit, perpensis recedentium necessitatibus et meritis qua in Congregationem contulerint.



Singulis annis Sodalitium eleemosynas aut minoribus aut largiores pro facultatibus faciet.

Quolibet anno, Praepositus generalis aut ipsius delegatus rationes impensi et expensi recognoscet.

Debebunt Congregationis alumni praecavere in tempore opportuno et juxta legum praescripta ut transmitti possint res mobiles aut immobiles quas ipsi nomine possiderent.

Caput Decimum Quintum. De professione.

Quilibet novitius per professionem sese adstringit:

1. ad conferendum totum suum tempus, animi et corporis facultates, vitam denique ipsam divinae gloriae procuranda in Congregatione cui se dedicat.
2. ad observandas diligentissime praesentes Constitutiones simul et regulas constitutas aut constituendas per idoneam auctoritatem;
3. ad declarandum ipsi Praeposito generali aut ejus delegato quidquid posset ordinem, vel commoda tam Congregationis quam Sodalium in discrimen adducere;
4. ad nuntium remittendum mutuis negotiorum tractationibus cum personis



It is a well settled principle of law that the rights of the people are not to be taken away from them without their consent.

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extraneis, praesertim diversi sexus, seu scripto, seu aliter nisi adsit expressa licentia;

5. ad abstinendum prosus, nisi etiam adsit licentia expressa, a quavis directione spirituali in sacro Poenitentiae tribunali, et ab omnibus operibus exterioribus quantumlibet per se laude dignis.
6. Tandem ad subjiciendum Praeposito generali ejusque consilio quodcumque manuscriptum proelo mandare voluerit, ut prius approbationem obtineat, qua approbatio, si concedatur, necnon et manuscriptum in tabulario Congregationis asservabuntur.

Formula professionis.

Ego...etc...etc...

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## SECUNDA PARS

## De obligatione ad perfectionem spectandi

Qui per communem vivendi modum salvi esse volunt, vel (qui per tritam et communem viam ad salutem pervenire volunt), Dei mandata et Ecclesiae observare debent; qui autem a Deo vocantur ad ingrediendam compendiosorem et tutiorem viam, tota mente ad exsequenda Evangelii consilia incumbunt; cumque ad it votis religionis semel adstricti sunt, tunc perfectionis cura ipsis obligationem parit, qua easdem quanta est in conscientia urget.

Consilia quo pro saecularibus consilia rationem retinent,<sup>non</sup> excedunt, vere fiunt mandata nobis atque illa certe consilia adminiculorum instar habenda sunt destinatum autem altius petendum est.

Viator omni se onere levat quo maturius ad itineris terminum perveniat; sic religiosus se omnibus laqueis expedit, missos quoque facit omnes terrnos affectus, quo arctius Deo per charitatem adhaereat. (Ad hunc finem) vel eo spectandum est.

Deus autem, qui infinite opera variare voluit, qui stellam a stella claritate distinxit, qui suum ab unaquaque arbore requirit fructum, a nostro Sodalitio





exigere videtur ut alumnos suos per instrumenta ipsi propria sanctificet, videlicet per regulas, per usus et instituta, qua ibidem condidit ac servavit Ejus Providentia. Haec porro in breve coacta invenientur in sequentibus capitulis.

### Caput Secundum. De votis.

Videtur Divinam Providentia, cum nos primaria juvenum sacerdotio initiandorum educationi destinaret, voluisse, consilio quodam cujus vestigium invenire est in institutis nonnullorum Sodalitatum nostro affinium, nos esse clero saeculari conterminos simul et mores induere vix colore vario a praedicti cleri moribus distinctos ut nostra exempla atque instituta quasi quoddam magisterium discipulis nostris fieri possent; et credibiliter quoque ut magis in promptu nobis esset nonnullos inter divinitos vocatos excipere quos speciarum casus a majoribus religiosorum ordinibus segregant. Ob eam fortasse causam, tandiu procrastinata fuit nobis votorum emissio, adde huc quod non nisi imperfectam mancam et claudam paupertatem vovimus. Sed qualiacumque suscipiantur a nobis vota dummodo obligationumstrarum littera et spiritui religiose obtemperemus, id adeo efficiunt ut laudabilem rerum tenorem retineat nostra Sodalitas atque in ea quasi pro-



priae et gentiliciae floreant illae nostrorum virtutes patrum qui et sui abnegationem et propensio-rem in bonum voluntatem simul et strenuam atque enixam operam tam eximie praestiterunt.

### De Voto Paupertatis.

Singulis diebus et horis, ut ita dicam, votum paupertatis incumbit ad religiosum qui cum se pauperem fore promiserit, pauperem semper et ubique agere debet, quod quidem ipsius votum pro caeteris naturam gravat.

Nobis totum prope onus exemptum est; et reverea, quod vovemus, plurium scilicet annorum redditus non accumulatum iri a nobis, id tantulum est ut immerito nomine paupertatis votum nuncuparetur.

Eo tamen nomine semper in Sodalitate designatum est; atque id ob multas non nullius omenti causas:

1. In animo fuit, praetenui saltem filo, huic heroica virtuti voluntariae paupertatis inhaerescere, quam semper primatu donat in Evangelio D.N.J. Christus quam etiam perfecte colunt ordines religiosi qui sunt Ecclesiae decus et ornamentum.
2. Eodem spectatum est quo in strictissimae observantiae communitatibus contenditur; videlicet, ad eradendam



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habendi curam, ad emancipandum animum, ad vindicandam sanctam libertatem animarum quae se a vitae blandimentis abalienaverunt, ad exterminanda tandem sordidae cupiditatis scandala.

3. Una eademque paupertatis voce, iis consulto interdictum est quacumque luxum redolent, aut mollitiem, aut inanem gloriam; et voti nomine praedamnata sunt culpabiles et insanae sumptuum profusiones; sin minus ad irritum caderet illud melius bonum quod indubitate voto essenziale est;

4. Excisa radicitus avaritia, largiores ut essent eleemosyna idonea provisum est.

5. Voto tam anguste circumscripto, spes fuit ex identius fore necessario colendam esse ardentis paupertatis virtutem.

Haec nobis attente consideranda sunt, ut inde nostra vivendi ratio multo melius temperetur. Invitantur singuli Sodalitatis alumni ad ordinanda quam simplicissime negotia ut ipsis tantum paucio tempore et pauca similiter curatione opus sit: nam ad majores nati sumus.

Omnino ipsis prohibentur utpote indecora et a sancta religione aliena et scandalum inducentia quaecumque sunt aleatoria pacta, item et argentaria industriae



(opérat. de bourse), omnes quaque fortuiti pecuniarum jactus (jeu sur les vlacurs industrielles), quidquid denique quovis modo speciem negotiantium ipsis daret qua quidem prohibitio tam ad procuratores Congregationis attinet quam ad privatos.

Expresse etiam interdicitur ne quis se praedem (sponsorem) interponat, ne mutuatur, ne aēs incurrat alienum, emendo non praesentibus nummis aut alia ratione nisi debita sint minima et intra diem solvantur.

### De Voto Stabilitatis.

Homini cuilibet dum per posticum subterfugere vacat periculum est ne res inchoatas tantum et veluti curtas relinquat, pravaque cupidini cedat a fratibus divertendi: qui autem irrevocabiliter obstrictus est, proclivius ad omnia suam ultro devovet operam Sodalitati, cujus est. Idcirco ipsamet rerum natura, Stabilitatis votum vi quadam singulari pollet. Mutuam insuper et quidem titulo oneroso continet pac-tionem utrinque inter professum et Sodalitatem quae ipsum in gremium recepit. Haec pactio abrogari nequit nisi in casibus a Constitutionibus aut a jure canonico enuntiatis; nec ulli unquam, nisi manus dederit Superior generalis professum quemvis voti obligationibus solvere competit, excepto scilicet Summo Pontifici, vi illius alti domini quod in omnem habet Ecclesiam.





Gratum semper ac sacrum sit nobis illud votum quamvis nos validis coerceat vinculis; propter quod primum nostram conditionem stabilem effecit, nosque omni de futuro sollicitudine exemptos, tutatur adversus inconstantiam necnon et contra periculosos casus qui deridictam vocationem naturaliter consequuntur; quod deinde per illud praecipue votum perpetuantur bona in Sodalitate instituta, multiplicantur peritissimi viri, domestica fovetur caritas, integra denique remanet Superioribus agendi libertas, suumque tenorem res omnes servant sine ulla commotione, sine ullo aleari tentamento.

#### De Voto Castitatis.

Virtus, qua propius ad angelos accedimus, quae est gloria clericorum et ornamentum Ecclesiae, digna sane est cui patrocinium commodet votum speciale; quod pariter votum ut muniatur defendaturque in multis erit praecavendum, fugiendaeque imprimis occasiones.

Occasiones a foris: visitare et visitari, lectitare, intemperanter vivere, otiari, licentius videre, audire, etc.

Occasiones intrinsecus: rerum aeternarum oblivio, mollitia cordis, animus a coercitione et a severa disciplina abhorrens, quin etiam potens ac pervius in compositis cogitationum atque affectuum catervis, etc. etc.



Occasiones omnimodae quas semper evitari non pote est, oportuerat de hoc mundo exiisse. Sint igitur prudentia, vigilantia, solitudinis amor et orationis, carnis crucifixio, atque animosa laborandi consuetudo.

### De Voto Obedientiae.

Votum illud omnium est portatu facillimum, nempe ob eam causam quod in rarissimis tantum casibus stricta obligat cum Superior in nomine Dei et in virtute promissae obedientiae praecipit; quod similiter onus aptatur viribus, nec ulla unquam res heroica ei imperatur qui prius ad eam se ultro non obtulit. Ea est jurisprudentia, ea quoque gubernandi ratio in omni religiosa Sodalitate.

Attamen obedientiae votum sodalitiis maxime necessarium est atque privatis utilissimum: Sodalitiis est maxime necessarium quoniam ex voluntatibus sine vinculo, sine cohaesione, sine subordinatione juxtapositis non compingitur corpus, sed coacerbantur materia e diversis atque inter se pugnantibus composita, vel sed efficitur discors mixtura atque incondita elementorum inter se pugnantium concretio. Quemadmodum Superior, cui non paretur, caput est sine corpore; sic et inferiores qui rebellant, membra sunt sine capite. Necessarie in istiusmodi coacervationem





ingruerent simul et Dei maledictio et hominum contemptus. Melius sane est alios ab aliis discedere et suam unumquemque vitam vivere quam communem degustare vivendi rationem quam improbant naturae non secus ac religionis leges. Cum igitur professus quivis se ad non obediendum dicto propendere sentit, tunc sibi ipse dicat perterrefactus: quid jam sum commissurus? Si per arrogantiam aut socordiam praeceptis obsequi recusabo, jam fratribus fiam exemplum quod non nisi in Sodalitii ruinam peter a me ipsis possint. Numquid tantum coram Deo praestare commissum velim? Sed quonam illud piaculo possim eluere?

E contrario, dicto audiens religiosus fit quodammodo impeccabilis quoniam non nisi per voluntatem peccatur; quam ille per votum obedientiae abdicatam, totam in manus Superioris proprii commendavit.

Quin imo, obedientia supernaturali pretio omnia efficit, vel animi relaxationes, vel corporis curationem, vel ipsum somnium; nihil omnino perit religioso obediendi. Ipse promutua mercede muneratur hic in terris, jam dilectus a fratribus atque in illa quiescens tranquillitate animae, voluntati Dei et praepositorum ipsius constanter et amanter subjectae.

Ne sufficiat unquam nobis stricte intra voti limites contineri, et sic dimidium facti tantum modo habere: obediamus

The first of these is the fact that the rate of oxidation is not proportional to the concentration of the oxidant. This is in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the oxidant. The second fact is that the rate of oxidation is not proportional to the concentration of the substrate. This is also in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the substrate. The third fact is that the rate of oxidation is not proportional to the concentration of the catalyst. This is also in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the catalyst.

The fourth fact is that the rate of oxidation is not proportional to the concentration of the reaction medium. This is also in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the reaction medium. The fifth fact is that the rate of oxidation is not proportional to the concentration of the reaction vessel. This is also in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the reaction vessel. The sixth fact is that the rate of oxidation is not proportional to the concentration of the reaction time. This is also in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the reaction time.

The seventh fact is that the rate of oxidation is not proportional to the concentration of the reaction temperature. This is also in contrast to the case of the oxidation of organic compounds by potassium permanganate, where the rate is proportional to the concentration of the reaction temperature.

semper, obediamus ubique, sive soli sive coram fratribus, in minimis non secus ac in mangis; obediamus sine ulla admurmuratione, prompto atque alacri animo, voluntatem Superiorum anticipantes.

Cum de votis persolvendis agitur, aut de colendis virtutibus quae inde natura emanant, ne in eo tantum perstemus quod scriptam est in Constitutionibus, sed hoc enixe factitemus quod apud commendatissimos auctores legimus, qui de paupertate commentati sunt, de castitate, de obedientia, atque illos imitemus sanctos religiosos de quibus singulatim dici potuit: Pingebat actibus paginam quam legerat.

### Caput Tertium. De Pietate.

Saepe numero Praepositi ad fratres referant et exemplis ex sermonibus et omni ratione, exhortationem Sti. Pauli apostoli ad discipulum Timotheum: Exerce te ipsum ad pietatem. Pietas aroma est quae caeteras servat virtutes; ipsa est omnis boni radix et fundamentum. Sine pietate, nulla salus comunitati religiosa cuilibet.

Pietas, sensu strictissimo intellecta, filialis est in Deum caritas; sensu vero latiori, universa est virtutum comprehensio, quae ferventem spiritu christianam efficiunt et praestantem atque religiosum; sensu iterum latiori, ea





sunt variaerationes atque exercitationes quae adhibentur ad formandam, refovendam et adaugendam pietatem.

Bonos dicat et probatos sensus illos singulos, dummodo non separet: utiles autem sunt exercitationes, si ad acquirendas virtutes pertineant, qua charitati fulcimento sunt: amor Dei usque ad contemptum sui, illuc enitendum est; amor sui usque ad contemptum Dei, eo tendimus, eodem spectante (aspirante) corrupta natura et impellente diabolo. Cui funesta propensioni ut responsaretur atque in dies ad destinatum proficeretur indeficienter in communitate religiosissima fuit exercitationibus in capitulo sequenti enumeratis obtemperatio.

Caput Quartum. De Exercitiis Pietatis.

Exercitia quotidiana sunt:

Oratio et meditatio communiter frequentata;

Sanctae Missae celebratio vel auditio;

Communiter etiam particularis examinatio;

De prandio brevior SSimi. Sacramenti visitatio, et alia diei tempore diuturnior;

Coronarum precariarum exsolutio;

Praeparatio materiae in crastinam meditationem destinata;

and the following are the results of the investigation:

The first of the results of the investigation is that the majority of the cases of the disease are of the mild type, and that the majority of the cases are of the chronic type. The second result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The third result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The fourth result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The fifth result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The sixth result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The seventh result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The eighth result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The ninth result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type. The tenth result is that the majority of the cases are of the mild type, and that the majority of the cases are of the chronic type.

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Asceticorum librorum lectio facta in communi;

Generalis examinatio quae in oratione vespertina fieri solet, si cui forte non sufficeret privatim suppleretur.

Supplenda item forent caetera Sodalitii exercitia si qua forte omissa essent.

Suadentur commendabilis examinatio qua futura prospicit; oblatio pensi et laboris Deo facta statim e lectulo atque subinde per diem iterata; frequens et pia Dei praesentis recordatio; jaculatoriae oratiunculae; consuetudo cuncta faciendi auxiliaria ut animo ad bonum studiosius intento, magis ac magis a malo abhorreatur. Privatae devotiones naturaliter a vera pietate oriuntur; prudentium est cavere ne cui per frequentiam fiant impedimento.

Singulis hebdomadibus conscientia exonerabitur peccatorum confessione, numerus vero communionum statuatur a confessario; quas ille frequentiores jubebit esse, prout poenitens ad sacros ordines superius ascendit.

Nullus e nostris habitaculum ad deamulandum egredietur, aut iter aliquo intendet nisi prius adorato aliquandiu SS. Sacrament; fiet itidem in regressu. Secum asportare conducit aut libellum De Imitatione Christi aut Novum Testamentum. Feria exta et sabbato paulo





moderatus coenabitur. Singulis hebdomadibus, duae erunt colloctiones, altera de theologicis rebus, altera de spiritualibus.

Feria sexta quae prima in singulo mense occurret, contemplationi devota agetur. Unusquisque mane de novissima secum tacitus memorabitur, et quasi ipso die moriturus ad sacram communionem accedet; generalem et particularem sui recognitionem habebit totius exacti praeterita mensis; et convenienter agenda sibi proponit in mensem ineuntem. Apto tempore se remittet verum custoditius, ut congruit; viam crucis devote sequetur et denique actibus ad mortem praeparatoriis componet diem.

Sodales auctiore animi fervore se praeparabunt ad celebranda festa Praesentationis Stissimae Virginis, Sti. Joseph, Sti. Basilii, et Sti. Francisci Assis-inatis.

Post trimestre spatium, de more convenient professi, ut coram proprio Superiore et fratribus culpas exteriores confiteantur quarum sibi erunt conscii; quibus confessis piacularis imponetur poena.

Singulis annis, stato tempore, et in domibus a Superiore generali designatis, celebrabuntur spiritualia exercitia, quibus intererunt, quotquot sunt, Congregationis alumni; qui vero iis exercitiis vacare in communi non poterunt, privatim ea peragent.



Caput Quintum. De virtutibus quae sunt pietatis robur et firmamentum.

Pietas aedificium est quod in aere construi nequit; illi foundationibus opus est, materia et fulturis; ea constructio a sapiente architecto dirigi debet et ad effectum adduci a docilibus operariis; in summa, pietas est virtus quae ex aliis quidem virtutibus constat, sed est virtus supernaturalis ad quam efficiendam nihil valent naturalia elementa.

Fides.

Fides pietatis fundamentum est, non ea fides qua vigente nullus est haereticus sed fides viva, activa, altis radicibus centro temis animae defixa, cogitationum dominatrix, judiciorum quoque et affectuum; omnes actus nostros gubernans, nostra consilia et nostra agendi rationis summam; ea denique fides de qua dictum est: Justus ex fide vivit. Hunc super lapidem condendum est aedificium.

Humilitas.

Quo excelsius ac stabilius consturendum est aedificium, eo altius fundamenta agenda sunt. Ne igitur pigeat fodere et rimari penitus in cognitione nostri, nostri etiam nihili, nostra tandem impotentia, quae summa est in ordine supernaturali: Sine me nihil potestis facere.





Id de fide est. At singulin in praxi plus minusve pelagiani invenimur, sapius aliquid de nostris operibus nobismetipsis delibantes et sic partem debitae Deo gloriae surripientes.

Superbia, huic rapido ac veloci veneno quod mille modis sese insinuat, omnes animi aditus sedulo praecludamus. Nihil cogitatione fabricemur atque architectemur; assignatum nobis a divina Providentia locum haud indigne tueamur; nemini nos honore praeferamus; vana hominum judicia despectui habeamus, simul et terrestria quolibet; studeamus enixe ac perseveranter ut hoc postea nos minime tangat, vituperare nos an haud velint homines; aestimare an contemnere: assuescamus unice Dei iudicium tremere atque ejus ambire amicitiam.

Simplicitas exterior humilitatis interna custos est. Curiose igitur est evitandum quidquid affectationem, exquisitorem aut vanitatem redolet, seu in vestitu, seu in sermone, seu in usu, seu in habitu, seu in incessu.

### Oratio.

Oratio hic minus consideratur velut actus aut actuum series, quam velut habitus et quasi quidam anima permanens status. Singuli temporis articuli sua secum important pericula et obligationes; et neque alia declinare possumus, neque



aliis satisfacere sine Dei auxilio: quod quidem cum sit, Deo ita iubente, implorandum, implorari oportet; et cum sit perpetuo necessarium, semper quoque implorandum est: Dominus enim dixit: Sine intermissione orate.

Oratio, quatenus est distinctus actus, totum absorbet hominem, et ideo semper durare nequit. Haec non nisi per intervalla praecipitur; illa autem, quae singulis vitae actibus consociatur; animi affectione atque applicatione, iterata sui ipsius oblatione, studio flagranti Deo placendi in omnibus diligentissima regula observatione et sexcentior bonis artibus quos suggerit pietas, illa, inquam, oratio, ut ne utique intermittatur, certe fieri potest. Illuc, auxiliante gratia, enixe spectandum est. Ut bene oremus aliquoties, oportet orare semper; nec proba concipitur pietas absque oratione, qualem esse conventi.

### Mortificatio.

Corporis afflictationes praeter eas quae ab Ecclesia praescribuntur neque imperantur a Regula neque etiam permittuntur: penes unum Superiorem est eas prudenter permittere sodalibus, pertinentem eo copiam sibi reposcentibus; sed mortificationis virtus omnibus indicitur. Unumquemque oportet seipsum vincere, ut semper legi pareat, et





violentum esse, ut rapiat coelum; et refutare cupiditates ne tentationibus succumbat. Profecto superabitur qui o omnia sibi indulgebit, dum ne sint vetita.

De iis autem quoad animi et corporis afflictationem attinent, ad idoneos auctores remittimus. Nunquam illicita est qua mollitiem non vero valetudinem vexat afflictatio.

Somnus, unde quasi ex fonte oriuntur tam multiplices intemperantiae uno eodemque modo praestitui nequit, in collegiis praesertim et seminaria, ob muniorum diversitatem. Idicentur hic tantum quasdam generales praescriptiones quaedam a prioribus instituta, quae vim regulae jam obtinent.

Prohibentur omnibus, nemini excepto, productae in multam noctem vigiliae.

Sodales, una hor discipulis jam lecto compositis, opperiri poterutn donec eant cubitum, sed debebunt iidem saltem horae quadrante ante discipulos surgere.

Poterunt etiam una aut duabus horis ante caeteram Sodalitatem sugerer, dummodo septem horas saltem quieti imper-tiverint.

Nescit vitam moderari qui somnum nescit disponere.



## Regulae Verecundia.

In Sodalitate bene composita, ex iis quae potissimum ad pietatem valent, ne sileatur ea regulae observantia tam magnifice a Stis. Patribus laudata, qua, instinctu fidei atque obedientiae, omnia primo signo dimittere jubet, quae religiosum ne uno quidem momento sui juris esse sinit, sed a mane usque ad vesperam ipsum manu ad ea ducit, in quibus versari et quae agere debet. Regula ad hunc modum observata, impletur expressum a D.N.J.C. desiderium: fiat voluntas tua sicut in coelo et in terra; elicitur actus charitatis quasi perpetuus; et est perfecta cumulataque pietas qui regulae vivit, Deo vivit.

Simus in omnibus, usquequaque et ubicumque, humillime regula observantissimi; hic non nisi prodesse potest scrupulus qui in aliis obesse solet. Si quis forte regulae articulus minus a nobis intelligitur, ejus interpretationem sine mora indagemus; si autem a regula aliquatenus deflectere vi et necessitate cogimur, hanc prius veniam impetrari par est.

Caput Sextum. De aliis virtutibus quae directius ad Sodalitatem pertinent.

In primum locum ea collocanda esset, de qua jam dictum est in praecedente paragrapho; atque inter regulas quae





tantum Sodalitio quantum privatis conducent, nemo non fatebitur illam esse permagni momenti qua jubetur silentium. Recte aestimari potest Sodalitas ex observantia quam adversus legem silentii profitetur. Quidquid inde recedit vetandum est.

Bonitas spiritus et spirituum unitas.

Peculiare religiosi corporis ingenium efficitur praepositus, studia, regulae, instituta et mores, et praeterea illud nescio quid, unde, quasi vultu proprio, ab omnibus aliis discrepat. Illud ingenium et bonum esse oportet, insuper et unum.

Sodales suam diligere communitatem, Superiores et fratres; obedire ex animo; paratos esse, si opus est, ad omnia; nihil conqueri; nunquam murmurare, non esse ambitiosos, non invidos, non sui amantes: hic est vere bonus spiritus. Si in unum conflari possent diversa fratrum defunctorum ingenia, qui omnes aliquatenus eminuerunt, inde haud dubii absolutum perfectum compararetur exemplar, ex quo imitatione effingendo prodiret inter nos spiritus unitas. Vestigia persequamur superstitum fratrum qui ante oculos fidelius exempla antecessorum repraesentant, ut et ipsi succesoribus eundem spiritum transmittere.

De conversatione cum mundo et parentibus.

the results of the study are shown in Table 1. The results show that the prevalence of infection was significantly higher in the group with a history of infection than in the group without a history of infection. The results also show that the prevalence of infection was significantly higher in the group with a history of infection than in the group without a history of infection.

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Vitae segregis amor et fuga mundi semper in communitate commendata sunt: dici etiam potest hac de re Sodalitium quemdam increbuisse morem, qui hactenus religiose servatus est. Ubinam adeo inveniamus qua tanti sint quanti jam a nobis possesse? Deus, nostri fratres, nostri libri, labores imperati nobis aut ob zelum pro Domino suscepti, honestae subinde animi remissiones, nonne sunt illa satis ut a nobis jucunde tempus insumatur? Communicabit nobis cognatio de suis rebus, de curis, de litibus, de adiis; omnia ista ad quid juvant, nisi ad turbendam animi pacem, qua nobis opus est ut Deo et proximo utiliter serviamus. Et misera illa mundanorum societas, quid nobis uti-brabunt, quod ea pretio compenset, quae inter nos diure habebimus? Narraverunt mihi iniqui fabulationes sed non ut lext tua.

Nemini licebit ultra quindecim dies feriari apud cognatos, nisi prius impetrata a Superiore licentia, quae ob gravissimas tantum causas concedenda erit.

Nemo, absque data licentia, apud extraneos multis diebus hospitabitur.

Nemo item vocatus ad mensam in urbe con-dicet nisi in casibus et ob causas de quibus arbitrium ad Superiorem deferetur.





Nullus se negotiis familiae implicabit active; nullus tutelam geret; nullus conciliabit nuptias; nullus se chirographo oppignerabit aut ad mutuandum aut ad spondendum. Tempestive paccedant consilia; de patriis bonis discedatur, id licitum est, sed nihil ultra.

De charitate fraterna et benevola oburgatione.

In hoc cognoscent omnes qui discipuli mei estis, si dilectionem habueritis ad invicem. Nihil ad hoc divini Magistri verbum addi potest. Beatus Paulus, horrendos gentilium mores depingendo, his novissimis lineis absolvit imaginem: Sine affectione, absque faedere, sine misericordia. Haud mollius in prima epistola vixit dilectus a Dominio discipulus: Nos scimus quoniam translatus sumus de morte ad vitam, quoniam diligimus fratres, qui non diligit, manet in morte. Hac, ut aequum est, attentissime meditemur.

Sed non in cassa et sterili perstemus meditatione; compleat nostra charitas numeros omnes a Sto. Paulo assignatos illi charitati, uni profecto merita quae tali nomine insigniatur: Charitas patiens est, benigna est; charitas non aemulatus, non agit perperam, non inflatur; non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat



malum; non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet.

Hac diligamus charitate tam significanter ab Apostolo expressa et tunc apte et competenter apud nos frequentabitur fraterna correctio, quoniam nihil omnino vitii poterimus iis condonare. Etsi sperandum est fratres tam amanter profectus nostri studiosos fore, ut, si quid nos peccare notaverint, admoncant; monitorem tamen ex officio unusquisque debebit sibi assumere et assumptus monendi officium quod nulli erit detrectandum accurate adimplere.

Sola fraterna correctione sic usitata omnis nostrae Sodalitas in sanctitatis seminarium converti potest.

Quam bonum et quam jucundum habitare fratres in unum. Magnopere commendatur quidquid conjugendis mentibus et cordibus favet, ut ex labore recreari communiter et deambulare si fieri poterit.

Severe vetita sunt, quaecumque animos dissociant, privata amicitia, clandestina conventicula, et alia istiusmodi.

De amore laboris.

Tempus a Deo datum bene collocanda, laborando moderate ac continenter, est



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ut quis, ingenio vel medius multarum rerum cognitionem attingat, et in ali- quibus excellentiam. Nunquam affectanda est gloria propria; sed gloria Dei necessitates Ecclesiae, honor Sodalitati debitus postulant ut inter indoctos situ torpe nos pendeat.

Optandum est unumquemque nostrum, dirigentibus Superioribus, praecipuam certae doctrinae navare operam, ut in omni Sodalitatis domo, assiduus junioribus suppetat aliquis nunquam impar explanandis, quae ipsos morarentur, difficilibus locis. Linguae, littera cum veteres, tum recentiores, historia sacra necnon et profana, theologia, jus canonicum, liturgia, scientia; quam multae sunt res addiscendae, quarum nulla in communitate perito interpreta- carere debet. Uniquique in promptu est invenire, unde suum sequatur studium, atque impendat utiliter eam ingenii copiam, quam ei Deus largitus erit.

#### De ordine et oeconomia.

Temporale bonum sapienter administratum Congregationi necessarium est, ut animae corpus et opifici instrumentum. Fidei Superiorum et Oeconomorum cura com- mittitur, et dicendi et agendi quaecum- que in rem fore videbuntur, servatis tamen servandis effatis et institutis Sodalitii, simul specialibus mandatis quae ipsis injunctae fuissent. Nullius



privati est commune bonum; quidquid praeter id, quod opus est, usurpatur, quasi furtum quoddam habendum est.

Caput Septimum. De iis quae Sodalitio incoepa maxime prosperabunt.

Fidelis virtutum exercitatio, quae modo enumeratae sunt, prosperos firmabit communitati successus; nobis capitaliter adversaretur disciplina labens.

Qua quidem ut anteveniatur pestis aut cohibeatur, usus exemplo est ac vigilantia; similiter ut infragiles stent Superiores, atque suppetias afferant quicumque erunt bona voluntatis religiosi: nihil fortasse blandius atque ut plurimum efficacius ad id proficit quam directio.

Bona et apta directio apud directores zelum, patientiam atque impensam voluntatem supponit; apud directos vero, plenum animi candorem docilitatemque perfectam.

Singula communitatis membra suum habebunt directorem qui e sacerdotibus eligendus erit, non quibuslibet, sed professis saltem a decennio.

A Superiore aut a Visitatore interrogatus, quilibet de suo animi statu, ingenue atque aperte respondebit.

Ante omnia, subjaceamus humillimi sub potente manu Dei, atque infirmitatis





nostrae consci, supernum incessanter  
auxilium ferventi imploremus prece:  
Nisi Dominus custodierit civitatem,  
frustra vigilat qui custodit eam.

Attamen non admittit Deus somnum inire  
custodes, neque inermem ac debilem  
haesitare auctoritatem, pervadente  
licentia; quam, qui toleraret, parti-  
ciparet certe.

Ab omni memoria penes Praepositos fuit  
indignos excludere; infirmis aut in-  
consultis interdicere quorundam extern-  
orum ministeriorum functione; minari  
ambitiosis ferendi et accipiendi suf-  
fragii ademptionem; male gestum munus  
abrogare; jubere professos ad novitiatum  
redire aut in aliam domum emigrare,  
quoties ita de iis consuli expediret;  
quanto magis, si consilia aut monita  
gravia minus sufficiant penes eodem est  
levius animadvertere in religiosos  
male compositos, aut solutos, aut ab  
officio omissiores, aut exemplo noci-  
turos. Sed imprimis erunt, quicumque  
concordiam attentabunt divallere, severe  
compescendi, quin imo expellendi, si  
erunt inemendabiles: ut quid in com-  
munitate vivat, ea prima lex est,  
communem esse.

Si quando a Praepositis severius con-  
sulendum sit, tanta semper erit utenda  
charitas quanta prudentia.



Caput Octavum. Quaedam generatim adnotantur.

Intra Sodalitium orbem, sacerdotibus, primo sanctis, deinde doctis, opus erit nobis: alii ut exitat Sodalitas necessarii sunt, alii ut operetur. Omnia igitur ad dilatandas inter nos pietatem et scientiam contendant.

In externa conversatione, ad agendum demandamur, Nihil aliud per nos quaerendum est, quam ut Constituatur et stabiliatur regnum Dei in cordibus. Omnia ergo ad eum finem attigendum conferenda sunt, etiam profanarum litterarum traditio.

Sed in tradendis profanis litteris, fidem cum familiis devincimus, nos id esse curaturos ut ipsarum liberi solida doctrina instruantur. Debitum igitur ex pacto praestat officium professor, invigilando ut discipuli tempus non conterant; ut pensum adamussim absolvant, usque attenti et disciplina observantes. Ipsi in omnibus se praebent exemplum; sit regulae diligens, sit magni laboris, sit totus discipulis deditus ac devotus, corpus illorum, ut valeat, curans, sed multo impensius animam.

Illud teanciter anima defendamus, discipulos nunquam duo separatim esse debere sine custode; et huic ipsi non





licere quod aliis interdicat. Meminermus etiam officiis quae suscepit zelus, potiora habenda esse quae imperat justitia.

Diligat professor discipulos, sed nunquam familiarius quam aequum est; nunquam illos in cellam admittat; nulla singularis amicitiae det signa; nulla sive a familiis, sive ab ipsorum filiis munuscula accipiat; severitatem denique lenitate temperans, meteri simul et amari obtineat.

Commetiri debet Superior impositum munus cum facultate accipientis: qui si forte, probatam causatus peritiam, classem praeparare superdederat, aut catechismi aut praedicationis, supersedere posse arbitraretur. Vehementer eraret, fieretque coram Deo istius incuriae reus.

Quid multa? Unicuique Praepositum dicitur post Stos. canonicarum epistolarum auctores: Exemplum esto fidelium. Esto in illis quasi unus ex ipsis; nemo adolescentiam tuam contemnat.

Dicitur junioribus professis: Renovamini spiritu novitiatus vestri: Si tepescit, refove illum: Si extinguitur, illum resuscitate.

Dicitur senioribus: Nemo accipiat coronam

It is a common mistake to think that the only way to get the most out of a patient is to ask him a lot of questions. This is not true. The best way to get the most out of a patient is to listen to him. When you listen to a patient, you can learn a great deal about him. You can learn about his symptoms, his habits, his family, and his work. You can also learn about his feelings and his thoughts. Listening to a patient is a very important part of the medical profession.

There are many reasons why listening is so important. First, it helps you to understand the patient's problem. When you listen to a patient, you can learn about his symptoms and how they are affecting him. You can also learn about his habits and his work, which can help you to understand his problem better. Second, listening helps you to build a rapport with the patient. When you listen to a patient, you are showing him that you care about him. This can help you to build a rapport with him, which is very important for the medical profession. Third, listening helps you to make a diagnosis. When you listen to a patient, you can learn about his symptoms and his history, which can help you to make a diagnosis. Listening is a very important part of the medical profession, and it is something that every doctor should practice.

There are many ways to listen to a patient. One way is to ask him a lot of questions. This is a good way to learn about the patient's problem, but it is not the best way. The best way to listen to a patient is to let him talk. When you let a patient talk, you can learn a great deal about him. You can learn about his symptoms, his habits, his family, and his work. You can also learn about his feelings and his thoughts. Letting a patient talk is a very important part of the medical profession, and it is something that every doctor should practice.

There are many reasons why letting a patient talk is so important. First, it helps you to understand the patient's problem. When you let a patient talk, you can learn about his symptoms and how they are affecting him. You can also learn about his habits and his work, which can help you to understand his problem better. Second, letting a patient talk helps you to build a rapport with the patient. When you let a patient talk, you are showing him that you care about him. This can help you to build a rapport with him, which is very important for the medical profession. Third, letting a patient talk helps you to make a diagnosis. When you let a patient talk, you can learn about his symptoms and his history, which can help you to make a diagnosis. Letting a patient talk is a very important part of the medical profession, and it is something that every doctor should practice.

There are many ways to let a patient talk. One way is to ask him a lot of questions. This is a good way to learn about the patient's problem, but it is not the best way. The best way to let a patient talk is to let him talk. When you let a patient talk, you can learn a great deal about him. You can learn about his symptoms, his habits, his family, and his work. You can also learn about his feelings and his thoughts. Letting a patient talk is a very important part of the medical profession, and it is something that every doctor should practice.

There are many reasons why letting a patient talk is so important. First, it helps you to understand the patient's problem. When you let a patient talk, you can learn about his symptoms and how they are affecting him. You can also learn about his habits and his work, which can help you to understand his problem better. Second, letting a patient talk helps you to build a rapport with the patient. When you let a patient talk, you are showing him that you care about him. This can help you to build a rapport with him, which is very important for the medical profession. Third, letting a patient talk helps you to make a diagnosis. When you let a patient talk, you can learn about his symptoms and his history, which can help you to make a diagnosis. Letting a patient talk is a very important part of the medical profession, and it is something that every doctor should practice.

vestram; vos alios exemplo cohortari debetis ad charitatem, ad zelum, ad regulae observantiam, ad omnes virtutes religiosas; nunquam ob fervorem et generosos juniorum sensus sit vobis de tepore vestro erubescendum.

Multa in praesentibus Constitutionibus et regulis desiderantur de ministeriis, de functionibus et officiis uniuscujusque muneris; de temporibus, de locis, de personis et de variis vitae circumstantiis: quae omnia fusius exponentur in Directorio.

Hic tantum generaliter disseri potuit de multis, quorum quasi explicatio atque usus habetur Directorium.

Quamvis nostrae regulae, exceptis votis, peccato tenus non obligant, nunquam tamen nos lateat vix supradictas regulas praetermitti posse quin aliquo modo peccetur. Meminerimus nos maximo Domino famulari, in quo famulatu nihil omnino humile reputandum est: nos insuper a tanto Domino ob minima in ipsius nomine exhibita opera magnificentius esse remunerandos, quam sperari posset ab iis qui se totos heroice regibus terrae devovissent.

Nos maximus ille Deus, per merita Unigeniti Filii Sui, per gloriosissimae Virginis Mariae intercessionem, benedicere dignetur in aeternum. Amen.





(This Latin translation was made by Father Louis Monot. It was presented to the Holy See in 1863. Transcribed from a copy in the Archives of the Basilian Fathers at Annonay. This copy has corrections and changes written in by Father Pierre Ranc)













